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Pastor says power of prayer built world's largest church

By James Dotson

MARIETTA, Ga. (BP) — The soft-spoken Korean pastor told how he prayed five hours a day when he started his first church in 1958. Today, he said, he spends at least three hours daily in personal

prayer, as well as an additional hour leading an early morning prayer meeting.

That foundation has bred success. The pastor, keynote speaker for a conference on "The Growing

Church" at Johnson Ferry Church in Marietta, Ga., was David "Paul" Yonggi Cho, pastor of the 700,000-member Yoido Full Gospel Church in Seoul.

The church — the world's largest — pioneered such established ministry concepts as home cell groups, serving as a model of church growth around the world. But Cho said the secret of success in his church, as well as others that have led one of the world's strongest revivals ever, is nothing new.

"Prayer is the key to church growth," he said during the opening session of the late-January conference.

The conference, which focused on church growth both in Korea and the United States, also featured Billy Kim, pastor of the 10,000-member Central Baptist Church in Suwon, Korea, and a friend of the Assemblies of God pastor.

Each Sunday at the Yoido Full Gospel Church, 15,000 to 17,000 people pack the main auditorium seven times for services, three of which include preaching by Cho. Hundreds of thousands of others watch the services by television in other buildings on the church campus or by live satellite broadcast at other sites throughout the city. The church sponsors some 240 missionaries around the world. One satellite congregation in Japan, a country not yet widely receptive to the gospel, has 5,000 members.

Cho said he began his first church in an old tent once owned by the U.S. Marines in 1958. His focus on prayer came easy at that time, he said.

"I had nothing else to do," he said. "With only five members, it does not take much time to visit."

Each morning, Cho said, his own regimen is to get up at 3:30 a.m., pray for an hour, then lead a half-hour Bible study and one-hour prayer meeting at his church.

"That kind of life is not easy. But you should sacrifice in order to have revival in your church," he told the pastors.

Cho told of a telephone call he received one morning from his mother-in-law, who he says has helped keep him committed to prayer.

"Shame on you. It's already 5 a.m.," Cho said she told him. "We are all waiting on you in the church. We are wondering if you're still Christian." Cho rushed to the church and took the platform, only to be greeted by laughter. He was still wearing his pajamas.

Despite his candor, Cho said he has found the need for prayer time has increased as his church has grown. In 1979, he said, he was faced with increasing pressures of ministry that had forced him to cut back on his prayer life. His leadership — consisting of 500 elders and 50,000 deacons — had asked him to devote more time to visiting members, but he instead decided prayer was more important.

But Cho said it is not the scheduling of time but the content that makes it difficult for many people to pray for extended periods. Usually, he said, an untrained person can pray for only about 30 minutes before running out of things to say to God.

He described several model prayers that have been helpful in his prayer life, including a prayer pattern based on the Hebrew Tabernacle, from the outer courts

to the Holy of Holies.

"In my mind I just go through the whole Tabernacle and pray," he said. The bronze altar in the courtyard symbolizes the cross of Calvary and the shed blood of Christ, and he spends time in praise and worship to God for that gift. Other stops include prayer of confession, prayer for wisdom, reflection on the Scripture, and praise to the Father.

"Those processes prepare me 100% to present my personal requests" as he reaches the Holy of Holies, he said.

He compared the regimen to a spiritual "jogging course."

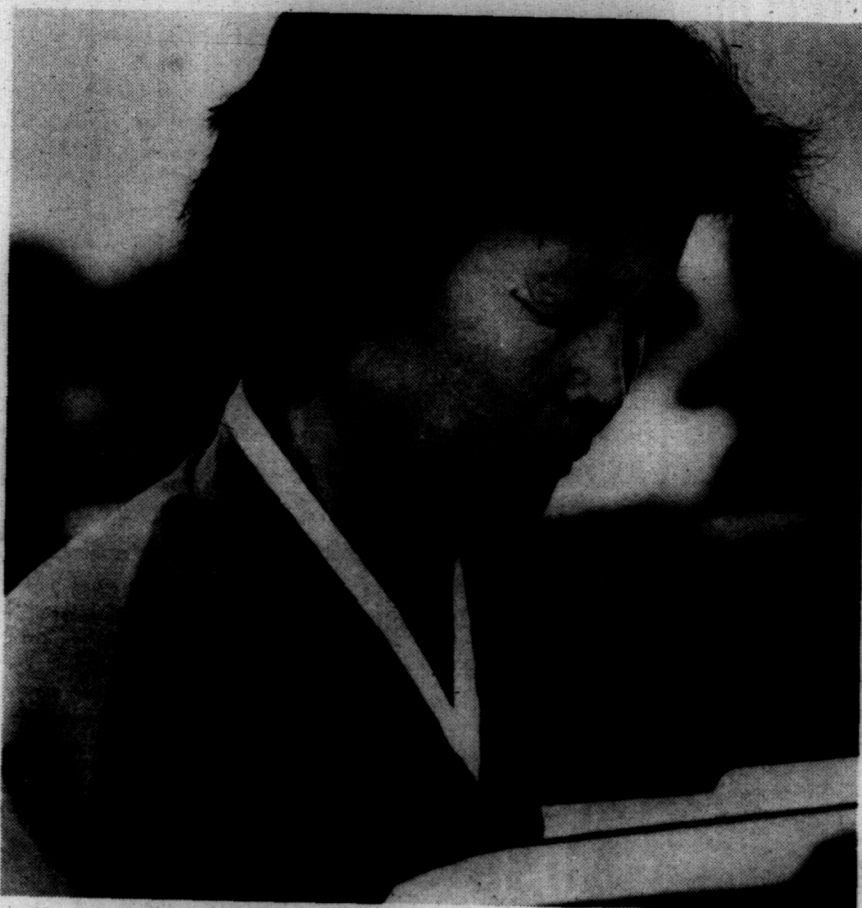
Billy Kim, a Korean Baptist who often travels with Cho, said the focus on prayer is not unique to Pentecostals in Korea, nor is rapid church growth. The largest Methodist and Presbyterian congregations, with about 100,000 members each, also are in Seoul.

"Today we organize instead of agonizing on our knees before God. Dr. Cho is an ordinary man, yet God laid his hand on him. Why? Because a long time ago he found the secret to the power of prayer," Kim said.

The Koreans also are often more willing than American Christians to share their faith with others — even to strangers on the streets, Kim said.

"If we get our American churches to do that I believe revival will come. But very seldom do you find American churches out there doing that because you are afraid you will offend," he said. "...The reason Paul Cho's church is growing is his people are everywhere."

Dotson is associate editor, Georgia CHRISTIAN INDEX.



Fervent prayers

Fervent prayers have helped build many churches in Korea, including the 700,000-member Yoido Full Gospel Church in Seoul, pastored by David "Paul" Yonggi Cho. This woman, wearing traditional Korean dress, prays during a Sunday morning service at Bongsu Christian Church. She is one of more than 250 worshipers at the church in Pyongyang, North Korea's capital city. (BP photo by Warren Johnson)

Missionaries escape blast

LUANDA, Angola — Southern Baptist missionaries Curtis Dixon and Don Minshew escaped unharmed from a grenade blast in a missionary compound where the men slept Dec. 31. The two had returned to Luanda, Angola, to check on a missionary home emptied following renewed fighting between government forces and rebels. Dixon, of Stroud, Okla., and Minshew, of Macon, Ga., don't know why someone tossed the hand grenade over the mission home's wall. Minshew and his wife, Carol, are now in Kenya, where he teaches temporarily at the Baptist seminary. If fighting in Angola continues, the Dixons may have to take temporary assignments in other parts of Africa.

Campaigns in Paraguay

ASUNCION, Paraguay — About 1,000 people became Christians during recent evangelistic campaigns in Paraguay led by a team of Bolivian Baptists and Southern Baptist missionaries. The team made a 56-hour overland trip through Brazil to lead campaigns in about 100 Paraguayan churches. It was reportedly the first joint evangelistic effort between the two major Baptist conventions in Bolivia.

Students go to Honduras

CATACAMAS, Honduras — Four Mexican Baptist students spent January serving as student missionaries in Honduras, according to Stanley Stamps, Southern Baptist missionary to Honduras. The students ministered in Catcamas with Mexican Baptist missionaries who work with the Honduras Baptist Convention. Their travel expenses were paid by mission offerings of the eight Baptist student centers of the National Baptist Convention of Mexico. During their stay they also planned to discuss Baptist student work in Mexico with Southern Baptist missionary Frank Harrison, who recently started a ministry to university students in San Pedro Sula.

French Camp Academy

French Camp Academy, located in Northeast Mississippi along the Natchez Trace, is one of Mississippi's oldest private schools. Organized by the Presbyterian Church in 1885, the school now enrolls students from a variety of denominations with the largest number — 42% — claiming a Baptist affiliation. In addition, the school's board of trustees, which assumed ownership of the school in 1950, also represents several denominations.

Briefly...

New seminary

HONG KONG — The Hong Kong Baptist Convention granted approval for Hong Kong Baptist Seminary to build a new campus for the seminary. By trading the land on which the seminary is now located to a local property development company, the seminary will receive a new campus built to its specifications and a development fund worth the equivalent of more than \$14 million. The anticipated moving date is the fall of 1994.

New university

BANDUNG, Indonesia — After years of effort, the Baptist Association in Bandung has received permission to open a university in student center facilities in the city. Classes were scheduled to begin in schools of business and theology. The university will provide an alternative for training church leadership in the populous region of West Java. The government closed seminary extensions centers recently.

EDITOR'S NOTEBOOK

Guy Henderson

Travel ye the old paths

Is there a new way to do evangelism? There are many ways to be evangelistic but most of them have been around for almost two millennia or more. Jonah, the most effective urban evangelist who ever lived, used street preaching.

In this century mass evangelism in the huge stadiums of the world was used with telling effect. Billy Graham perfected this method and can still pack out stadiums in many parts of the world. There were some evangelists who believed the huge playing fields of the world were meant for this. However, this prophecy has yet to be fulfilled, for the gospel has only been proclaimed in a few of them.

Then the television marketeers hit the circuit. Indeed we said, "This is it." You could speak to the entire country at one time. Mass conversions would follow and the world could hear the gospel in our generation.

In Africa, one tribal group delayed their annual trek for a week, in order to see the last episode of "Dallas." If a soap opera could do this, what would the cleansing power of the gospel do? TV personalities blossomed with a half-dozen raking in huge amounts of money. Then scams and scandals reduced this dramatically and we continued searching for new methods. This method is not to be discounted as evidenced by our own Baptist Hour being shown in many Russian cities. However, there is something unique in an incarnation gospel

being presented by (and the impact is much greater with) a missionary in the flesh.

There is now talk of computerizing the gospel message and in a brief time it could be on every computer. Other ideas from automatic fax service to a 17-minute Sunday worship which includes a prayer, two verses of a hymn (your selection), one solo, and an eight minute sermon. The last minute can be used to gather your stuff for the dash to the golf course. The invitation hymn which could be heard during exit would likely be, "Take Time to be Holy." The gospel blimp idea is never far from us.

Really, is there a new way to do evangelism? Methods can always be improved, but the message should remain the same. It pleased God by the "foolishness of preaching" to save those who believe. This preaching may be to a thousand or to one person. C.E. Matthews called it "Every Christian's Job" and said, "soul-winners are made and no Christian is a natural born soul-winner."

The church is to train and equip disciples to present the gospel to others. Just recently a pastor shared with me that he had 95 out for visitation after a Witness Involvement Now (WIN) conference. Three people were saved that evening and dozens of others were recipients of the church's ministry.

Clay Trumbull in 1901 said, "God's chosen way to win souls to Christ is by one person leading

another person." Frank Nevius once made a plea for missionaries to come to China saying, "No great preachers needed but one who can talk face to face." Are we apt to improve on this?

It has been said that a preacher who limits his witnessing to the pulpit is a backslider. Training 10 others to witness effectively is more important than winning 10 to Christ.

We need again to hear the words of Lee Scarborough, once president of Southwestern Seminary: "The pre-eminent spirit of soul-winning evangelism in the ministry will prevent many sorrows, troubles, and trials in the churches. It will cure divisions, it will heal broken fellowships, it will build the old waste places, and preserve our loyalty to the truth. It will cure the natural tendency toward formalism, ceremonialism, and ritualism. It will keep churches from becoming class centers, and the formation of clannish spirit. It will be the militant morale and spirit challenging, enlightening, quickening, sending forth a great army of God to take the world for Christ."

A Buddhist monk once declared that, "to eastern religions it appears that Christianity has reached the adolescence stage when the child is slightly ashamed of his father and embarrassed when talking about him."

One-on-one, verbal communication is a method that is effective and hard to beat. We do well when we return to it.

"Smoke Over Mississippi"

By Oren Renick

Following is an excerpt from an article written by Renick which appears in the Winter 1993 issue of the journal *Search* published by and with permission of The Baptist Sunday School Board. Renick, a native of Texas, received his B.A., M.A., and J.D. degrees at Mississippi College.

The controversial and critically acclaimed 1989 movie "Mississippi Burning" returned the consciousness of the nation to the troubling year of 1964. The movie depicts the brutal murders a generation earlier of three Civil Rights workers at Philadelphia, and the climate of racial hatred and intolerance that encouraged such brutality. In telling about the investigation of the murders, "Mississippi Burning" uses scenes depicting the firebombing and burning of black churches throughout Mississippi as a recurring symbol to dramatize the real and imminent danger

faced by those who dared to advocate the cause of Civil Rights. What the movie does not tell us is that statewide more than 40 such burnings of houses of worship occurred. And, as ironic as it may seem to many, William Penn Davis, a white Southern Baptist Mississippi minister, provided the inspiration and the leadership that resulted in rebuilding 42 burned churches.

Summer 1964 was a time in which racial prejudice and hatred brought forth death, smoke, and destruction to Mississippi. Men obsessed with racial hatred were the rule rather than the exception.

Throughout this dreadful time Bill Davis worked with the black leaders of Mississippi. Much of his efforts involved educating black ministers through the Mississippi Baptist Seminary. He suffered repercussions and name-calling because of his Civil Rights activi-

ties, in addition to receiving threatening and obscene telephone calls at his home. In 1960, while returning to Jackson after speaking at a rural black church, Davis was stopped at a roadblock by 11 assailants, pulled from his car, and beaten. In spite of the abusive acts directed at him and his family by the racist element, Davis never spoke publicly of those incidents and never wavered in his commitment.

An editorial, published in the Baptist Record on August 6 (1964), deplored the church burnings and called for reconstructing them with efforts to improve understanding between all people. Those opposed to the lawlessness in the state were beginning to unite. This editorial by Joe T. Odle, "Smoke over Mississippi," read in part: "There has been smoke over Mississippi during (See SMOKE on page 10)

'We ...walk in newness of life'

(Romans 6:4)



Observe Race Relations Sunday

February 14, 1993

Sponsored by the Christian Life Commission of the Southern Baptist Convention

"Every person is not like me! Each man is different... but God, through Jesus Christ, came to affirm and forgive every man. ALL... He came to all, for all — he is incarnated because of all."
— Dick Brogan, excerpted from *Not Our Kind of Folks?*, Broadman, 1978

The middle name is Missionary

I am not surprised at the "WMU likened to adulterers" statement of John Jackson (see Baptist Record, Feb. 4, "FMB trustees chairman decries WMU decision"). He is a California pastor, presently chairman of the Foreign Mission Board trustees, and has been a "loose cannon" in the SBC house for some time.

In effect, he said the SBC and the WMU had had a love-relationship for 104 years, but now the WMU has invited a new lover in (the Cooperative Baptist Fellowship), and this was akin to adultery. Jackson defended his statement by saying the analogy is valid if "what appears to be so is so."

Whatever position you hold on the WMU action, there must be enough Christian spirit among us to resent such a crass analogy. The Sunday School Board has sold books and literature to CBF

churches, but never elicited such a statement.

Perhaps the biggest disappointment is the silence of SBC leadership. Of all people, the FMB trustees and Don Kammerdiener, and the Home Mission Board's Larry Lewis should have called his hand.

The SBC Executive officers have been quiet and the Baptist Sunday School Board's pen is silent. Will the FMB trustees censor Jackson in their next meeting?

The WMU spurned the suggestion of the SBC to become an agency of the SBC. For over a century the auxiliary status has served the SBC well. It's not broken; why try to fix it? The middle name of the WMU is "missionary," let's keep it that way.

John Jackson owes an apology to the WMU, indeed, to all Southern Baptists. — GH

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Relations group says SBC charge 'obsession'

NASHVILLE (BP) — Officials of the Southern Baptist Denominational Relations Information, Inc., say charges by SBC officials that the group has no right to the name "Southern Baptist" are proof of a "fundamentalist obsession to impose its conformity upon all Southern Baptists in order to gain absolute control over all individuals and churches as it has over all SBC institutions."

But James P. Guenther, Nashville-based counsel for the Southern Baptist Convention, said the group has tried to portray his request to conform to Tennessee law "as being part of some bigger issue."

Guenther's firm sent a Jan. 8 letter to the Tennessee-based denominational relations groups asking it to cease using the name "Southern Baptist."

In a Jan. 29 Baptist Press article Guenther said the group's use of

the name "Southern Baptist" heightens the chance of the public and SBC constituency being misled into thinking the group is affiliated with the SBC. Tennessee is the home of nine of the SBC's 19 entities, eight of them in Nashville, which also is the home of the SBC building.

The denominational relations group's news release said the request by Guenther "reflects only a minuscule facet of the vital issue that is central to the ongoing witness and work of Southern Baptists. More specifically, have the principal characteristics by which the fundamentalist religion is typified been irreversibly embedded in the practices embraced by SBC leadership?"

The group charged that other groups are using the name Southern Baptist and identified the "Southern Baptist Advocate, pos- (See OBSESSION on page 10).

Overseas baptisms hit new high; membership passes 3 million mark

RICHMOND, Va. (BP) — Southern Baptist missionaries and their overseas Baptist partners baptized more than a quarter of a million new believers around the world in 1992.

The 251,901 baptisms, a new high, topped 1991's record total by 8%.

Missionaries and international Baptists — assisted by more than 11,000 volunteers, students, and

tentmakers — also started 1,606 churches last year. That represents a nearly 6% jump over 1991's church starts.

All churches related to Southern Baptist foreign missions jumped to about 32,800, a 4,865, or 17.4%, increase. Total church membership topped 3 million for the first time, climbing 463,000 to more than 3.4 million, a 15.5% rise.

Cooperative Program gifts up 14% in January

NASHVILLE (BP) — Southern Baptist Convention Cooperative Program receipts for January were up 14.4% over the same month a year ago, according to Morris H. Chapman, president and chief executive officer of the SBC Executive committee. January gifts totaled \$14,292,208 compared to that same month in 1992 of \$12,492,681, or an increase of \$1,799,527. The 1992-93 SBC monthly basic operating budget requirement is \$11,683,366. The

current year's SBC Cooperative Allocation Budget is \$140,200,395. For the fiscal year to date (October through January), gifts are up 3.91% over the previous year: \$47,764,008 versus \$45,965,592, or an increase of \$1,798,416. Designated gifts also were up in January 1993 by nearly \$3.5 million. Those gifts totaled \$21,986,820 in January compared to that same month a year ago of \$18,495,616, an increase of \$3,491,204 or 18.88%.

Mississippi gives almost \$2 million to January CP

Mississippi Baptists gave \$1,921,685 through the Cooperative Program in January, according to Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board, which distributes the funds.

The January amount was \$500,240 less than that given in January of 1992, but is \$50,685 (or 2.71%) higher than the pro rata amount of the total 1993 budget. The 1993

budget needs to average \$1,871,000 in order to raise the amount approved by messengers to the 1992 Mississippi Baptist Convention.

The 1993 Cooperative Program budget for Mississippi Baptists is \$22,452,000. A total of 37% of this money goes to Southern Baptist causes worldwide. The rest funds leader training, missions, education, and child care causes inside Mississippi.

THE SECOND FRONT PAGE

The Baptist Record

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HMB report: bivocational churches strong in baptisms

ATLANTA (BP) — Although smaller and less affluent than other Southern Baptist churches, congregations with bivocational pastors have a higher rate of baptisms and hold their own in other key statistics, according to a report by the Home Mission Board.

"It's encouraging for those bivocational pastors, particularly in new work areas, that the church doesn't necessarily have to suffer because they're working another job," said Steve Whitten, author of the report and associate director of the HMB program research department.

More than 25% of all Southern Baptist churches have a bivocational pastor, but some question whether their work is valued as much as their fully funded counterparts. This report, church-starting leaders say, proves the effectiveness of pastors who work a secular job to support their ministry.

The study, based on 1991 Uniform Church Letter reports from constituted churches, found congregations with bivocational pastors have 4.1 baptisms for every 100 resident members. Churches with non-bivocational pastors have a baptism rate of 3.8.

"Because the pastor is bivocational, there may be broader lay

involvement in doing evangelism," Whitten said.

The study also found bivocational churches compare favorably to non-bivocational churches in other categories, including the percentage of budget going to missions and the percentage of resident members attending Sunday School.

At least 9,470 Southern Baptist churches have bivocational pastors, according to the study. While that is 30% of churches reporting to have pastors, those churches have only 12% of the resident members.

The actual number of bivocational churches is probably higher, HMB church extension leaders said. African-American and ethnic churches, which have a high percentage of pastors working a secular job, often don't fill out the Uniform Church Letter, leaders said.

Willie McPherson, HMB director of black church extension, estimated more than 50% of black Southern Baptist churches have bivocational pastors.

The term "bivocational" does not translate well into other languages, often suggesting the pastor's secular job is more important than the ministry calling, ethnic church starters say. Instead, they use the term "messengers of the word."

More than 40% of ethnic Southern Baptist churches are led by such pastors, said Rodney Webb, HMB director of language church starting.

Charles Chaney, HMB extension vice president, said he believes comparisons of equal-size churches would show bivocational churches are just as effective as non-bivocational. Bivocational pastors were instrumental in the growth of the convention, said Chaney. "The West was won, virtually, by men who made their own living and bootlegged the gospel."

Today, bivocational pastors are "absolutely crucial" to the Home Mission Board's church-starting strategy, he said.

New work areas for Southern Baptists are especially dependent on bivocational pastors and volunteers, said Allen Baldwin, church starter strategist with the Frontier Association in western New York state.

There are 9,470 bivocational pastors in the SBC. Montana has the highest percentage, 49.2% of the pastors are bivocational and Maryland-Delaware has 15.2%. Mississippi has 1,738 churches with pastors and 506 churches with bivocational pastors, a 29.1%.

Young's nine study groups are meeting, will report progress

By Linda Lawson

NASHVILLE (BP) — Nine study groups named in September 1992 by Southern Baptist Convention President Ed Young have been meeting, and chairpersons will gather in April to report on their progress.

Young appointed co-chairpersons of the nine groups who then worked with Young to select members. He named Sunday School Board President James T. Draper Jr. general chairman of the process.

"We will be meeting in April to discuss with all of the chairpersons the work of their groups and come to a good report on their work," Draper said.

The work of the theological study group "may result in a statement of convictions as well as specific recommendations," according to Timothy George, dean of the Beeson Divinity School at Samford University, Birmingham, Ala. Co-chair is Roy Honeycutt, president of Southern Seminary,

Louisville, Ky.

The group was instructed by Young to use as foundational documents the 1963 Baptist Faith and Message statement, the 1987 report and recommendations of the SBC Peace Committee, and the 1978 and 1982 Chicago Statements on Biblical Inerrancy.

"We pray for true revival and genuine reconciliation within our beloved denomination and trust that our efforts will contribute to these goals," George said. The 11-member group met Nov. 13-14 in Birmingham and plans future meetings in Louisville and Dallas.

George said the committee voted to pursue its work in confidentiality although "we welcome and seek input from all Southern Baptists."

Outreach and evangelism are the focus of the work of three groups on reaching the world, reaching youth and children, and reaching America.

The reaching the world study group, chaired by Charles Fuller,

pastor of First Church of Roanoke, Va., and Jim Henry, pastor of First Church of Orlando, Fla., met Feb. 4-5 in Orlando and plans a second meeting in mid-March in Atlanta.

"We want to see where we've been, where we are, what we've done right that needs to be continued and enlarged upon and, in light of the changing world, just what we ought to suggest for the future in world missions," Fuller said. "We understand we're not the committee to strategize; the Foreign Mission Board has that assignment. Our assignment, like all these other task force committees, is to offer suggestions, recommendations, and observations."

Members of the reaching youth and children study group, which plans a second meeting Feb. 15-16 in Dallas, have committed themselves to increase the numbers of teenagers being baptized in Southern Baptist churches, reported co-chair Dwight (Ike) Reighard, (See STUDY on page 8)



MEMPHIS — Bobby Baines (left), American Red Cross disaster services external relations officer, recognized Jim Didlake (right), Mississippi Brotherhood associate director, for his state's relief efforts in the wake of Hurricanes Andrew and Iniki during 1992. Jim Furgerson (far left), Brotherhood disaster relief director, is in the background. (Photo by David Nester)

State Brotherhood leaders praised for disaster relief

MEMPHIS, Tenn. (BP) — Brotherhood leaders from 28 states received praise for their response following Hurricanes Andrew and Iniki while celebrating 25 years of Southern Baptist disaster relief ministry at their annual meeting Jan. 27-30.

"Something like 4 million meals have been served, and thousands have come to know Christ" in south Florida, according to Cecil Seagle, director of Brotherhood for the Florida Baptist Convention. Seagle called the overall Southern Baptist response "phenomenal."

Dixon noted the symbolism of

today's SBC disaster relief logo, which includes a stalk of wheat and the sign of the fish.

"It says we go to minister to meet the needs of people, and we carry with us the power of real regeneration," he said.

"Why do we do what we do?" he asked. "Well, this coming Sunday morning there will be 14 churches and five missions of those churches open in Mexico City that didn't exist before the 1985 earthquake," adding that disaster relief units from Louisiana, Mississippi, Oklahoma, and Texas were a catalyst for all of them.

WMU slates annual meeting for March

Woman's Missionary Union annual meeting will be held Friday and Saturday, Mar. 19-20, at First Church, Gulfport. Sessions Friday will be 2 and 7 p.m.; Saturday, 9:30 a.m. and 1:30 p.m. This schedule represents a departure from the traditional Monday and Tuesday meetings, in hopes of making it more convenient.



Tyler

"Encounter Missions!" will be the theme for the annual meeting. A new feature will be the opportunity for participants to have "hands-on" missions experience on Friday morning prior to the first session. A list of 10 different available mission projects is being distributed to all church and associational WMU directors. These projects call for participants to arrive in Gulfport by 9 a.m., receive their assignments, and move to carry them out.

Program features will include speakers such as: Jessilena Muringai, president of Woman's Missionary Union, Zimbabwe, Mississippi's partnership country; June Mason, SBC missionary to

Zimbabwe; Kay Bennett, home missionary, New Orleans; Valeria Sherrard, retired home missionary to Alaska, Mississippi's partnership state; and other home and foreign missionaries.

Music leadership during the two-day event will be conducted by Mr. and Mrs. Jerry Aultman, New Orleans Seminary; and Dot Pray, keyboard specialist for the Music Department of the Mississippi Baptist Convention Board. The "One Voice" music/drama team will perform at the Friday evening banquet.

Representing the WMU, SBC, will be Mary Helen Dixon, who will speak on the Second Century Fund. Catherine Allen, president of the Women's Department of the Baptist World Alliance, will speak about mission activities of women around the world.

Joan Tyler of Collins, presiding over all sessions, concludes a four-year term at the annual meeting; a reception at First, Gulfport, 8-9 a.m. Saturday, will honor her.



Dixon

Troubled lottery bill is dead; CAC warns against apathy

By Paul G. Jones II

On Feb. 2, the Senate Finance Committee adjourned without taking any action on the state-operated lottery bill and thus allowed the bill to die.

Approval of a lottery seemed problematic when the Christian Action Commission of the Mississippi Baptist Convention revealed in early January that almost half of the legislative districts in the state had voted last November against removing the constitutional ban, and most legislators said they would vote the way their district voted. Since the lottery bill was a revenue bill, 60% approval was required for passage by the legislature. Furthermore, Governor Kirk Fordice indicated that he would probably veto any lottery bill that was sent to him.

The bill itself was another cause of concern among many legislators, since it was designed by the gambling industry for its benefit and did not look after the best interests of the citizens or state government.

One of the most blatant problems was that the newly-created Mississippi Lottery Corporation was exempted from public bidding laws. Generally, any significant purchase requires that a state agency seek competitive and public bids. The state lottery corporation would not have to seek competitive and open bids on "any gaming product or service...." This would open the door to all types of questionable agreements with out-of-state providers who would not have to meet any of the requirements placed on legitimate businesses.

Another section of the bill allowed the lottery corporation to determine when and how much money would be transferred to the state. The bill allowed the corporation to exclusively determine when or if money would be given to the legislature.

Another section allowed the state to repay the cost of purchasing on-line equipment if the retailer's sales are "equal to or greater than the statewide average of sales of on-line retailers." The Mississippi Lottery Corporation would become a boon to sellers of certain lottery tickets since the high cost of equipment would be paid from money that would have gone to the state. It is very unusual for the state to pay for the equipment of a business so it can do business.

The bill also allowed the lottery corporation to remove lottery ticket sales from any retailer who has "insufficient sale of tickets." This ill-defined phrase would leave any business which has purchased the expensive equipment at the mercy of the corporation.

Finally, the bill exempted the Mississippi Lottery Corporation from charging state sales tax. While the sales tax is the largest source of revenue for the state,

the lottery corporation would not have to collect it and the state would lose the sales tax that would have been charged if the same money had been spent on legitimate goods and services.

The lottery bill died. The reasons are varied, but it must be noted that the proposed law would have been a sham in the face of good government. The lottery bill was designed for the benefit of the gambling interests and,

like any gambling law, was written to protect those from whom the citizens need to be protected.

Proposals to create a lottery will rise again. Citizens Christians must be prepared to analyze the proposals, address the issues, and speak out when special interests attempt to manipulate good government.

Jones is executive director-treasurer, Christian Action Commission, MBC.

Church media libraries celebrate 50th birthday

By Charles Willis

NASHVILLE (BP) — "There should be a library," wrote B.W. Spilman in 1902. "The Sunday School should help to direct the reading in the right direction."

Spilman, field secretary for the Baptist Sunday School Board at the time, was not the first Southern Baptist to believe churches should have libraries. Messengers to the annual meeting of the Southern Baptist Convention had identified a need for libraries as early as 1890, and when the Sunday School Board was a struggling 1-year-old in 1892, the SBC instructed it to work in the field of church library service.

The pivotal year was 1943, when at a called meeting of Sunday School Board trustees the church library service was authorized.

While early church libraries acquired an almost uniform reputation as dark, dusty museums with outdated books, their successors have become "media" libraries, reflective of the variety of contemporary resources used by their customers, said Mancil Ezell, director of the Church Services Department which includes the church media library program. No more do users accept musty archives to meet their needs.

Library directors of the 1990s, with skills and ministries far different from their predecessors, began paying homage to the past

during training conferences in 1992 and through their professional journal, "Church Media Library Magazine."

This year's golden anniversary will continue to be celebrated at the Church Media Library National Seminars, March 25-27 in Nashville and April 23-24 in Los Angeles, and for the final time at the Sunday School Board's national conference centers in Glorieta (N.M.), Aug. 6-13, and Ridgecrest (N.C.), July 9-16, during Church Media Library Leadership conferences.

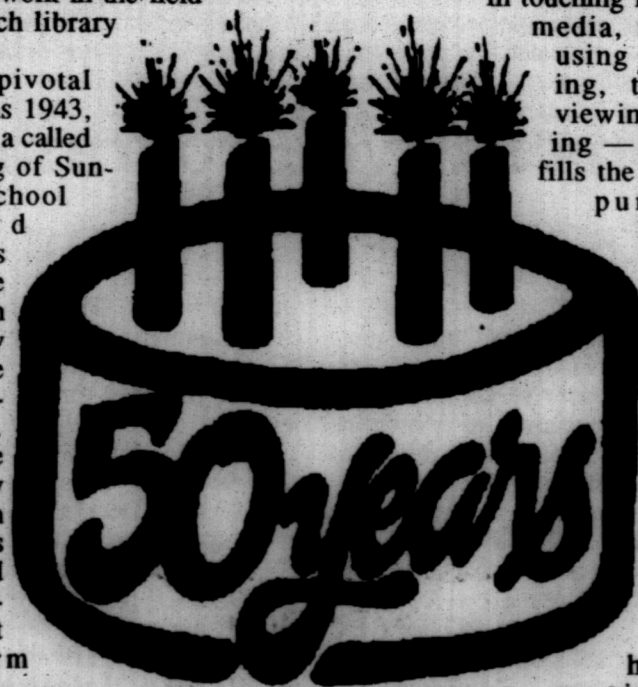
"In touching lives with media, it is the using — reading, thinking, viewing, learning — that fulfills the library's purpose,"

Ezell said.

"Today, the church media library is serving a new generation of media users who have unique views from previous generations, especially regarding media formats."

"For this reason, church media library collections are moving intentionally toward a wide diversity to meet the needs of inquisitive, searching minds," he continued. "Because a church must have an effective ministry in Christian education and evangelistic programs, organizational leaders and media library staff must work together in providing these services vital to the total church life."

Willis writes for BSSB.



Church Media Library
1943-1993

Criswell discusses SBC strife, future of First Baptist, Dallas

BENTON, Ill. (BP)—W.A. Criswell, 83, one of the giants in Southern Baptist life, stirs strong opinions among others. Some hold him in highest honor, almost seeming to revere him. Others ridicule him, almost despise him, for his role in a controversy that has ripped the convention.

The senior pastor of First Church of Dallas preached during the Southern Illinois Bible and Evangelism Conference Jan. 17-19 in Benton.

A man of strong convictions, he speaks with both energy and tenderness. That is how he responded to questions about the SBC controversy during an interview with the *Illinois Baptist*.

An unabashed "fundamentalist," Criswell has provided much of the theological inspiration to "conservatives" who now control the Southern Baptist Convention.

Now that the controversy has been decided, how does he feel about what has happened?

"About 99% of the time I cannot understand what is happening," Criswell said. "Now that may be a strange thing to say, but it is all so different than when I was growing up."

"I've always thought of Baptists as being people of the Book. Jesus wants us to accept him as Savior. Jesus wants us to be baptized. Jesus wants us to be faithful in our relationship to him through the church, through the congregation. All of those things, to me, is what it is to be a Baptist."

"All of this division I cannot understand," he continued. "And the teaching in ... so many of our universities I cannot understand. When a teacher avows that the first 11 chapters of Genesis are mythological and legendary, when a teacher will teach that Jesus did not rise from the dead physically, that it is a spiritual resurrection, and when a teacher avows that the

Bible is full of contradiction and mistakes and errors, I do not understand. I cannot enter into it."

"When professors in the university and when preachers in the pulpits avow those things that I have just mentioned, ... I have a sadness of heart that is almost indescribable."

Criswell said he realizes many moderates do not hold such positions regarding Genesis and the resurrection of Christ. But he asked in a soft, pleading voice, "Then why do they champion those people who do say those things?"

"Many of those moderates are just as I am, and I'm just as they are," he added.

In a now famous remark during a 1988 sermon, Criswell likened moderates to skunks. He said he didn't plan to make the remark. "It just came out of my mouth. ... I grew up with the word liberal, and all the years of my upbringing you had conservatives and liberals. Well, this nomenclature of a moderate was new, you know, and so I made the remark just on the spur of the moment that a skunk by any other name still stinks."

Has the SBC controversy been worth it all?

"The sadness that has come to me in it is the loss of our institutions and the breach that is created between some of our dearest, sweetest pastors and people," Criswell stated. "That to me is a tragedy."

What does he see for the future?

"I may be mistaken in this but I have always felt that the great body of our Baptists would stay ... in the confines and organized life of the Southern Baptist Convention as we have it now, the Cooperative Program, the seminaries, our great mission enterprises, our Sunday School Board, our mission boards," he said. "I've always felt that the great mass of our church-

es and our pastors would follow in that train."

Why does he think some Baptists feel uncomfortable with the new leadership?

"That's a mystery to me. I cannot understand it. The breach that has been created between the so-called moderates and the conservatives is largely in the attitudes of the people involved. Many, many of them basically believe the same thing and love the same programming. It carries with it an overtone of sadness that is almost inexplicable."

The pastor's sadness also reaches to his own congregation.

First Church in Dallas was rocked last year by the sudden resignation of pastor Joel Gregory. He complained the transition from Criswell's leadership to his own was taking too long.

"I cannot understand Dr. Gregory. It's beyond my imagination. ... I cannot understand why he resigned," said Criswell, who has not spoken with Gregory since the resignation. "It broke my heart."

People in the church are discouraged, the senior pastor said. Weekly worship attendance has fallen to about 2,500 from a high of about 5,000 a couple of years ago.

The drop has brought yet another disappointment. After 25 years of broadcasting its worship services on TV in Dallas, the church had to drop it at the end of December.

Criswell described the final day of broadcasting as "one of the saddest days of my life."

"It was a matter of money," Criswell stated. "The church has so gone down in its financial response." It cost about \$14,000 a Sunday for the air time.

The future of the church depends on the incoming pastor, he said.

"If the church is able to bring into the leadership, into the pulpit, a wonderful man of God, in five minutes all of this in these recent years will be forgotten," Criswell said. "It depends upon that pastor, and that's why I pray day and night that God will bless that search committee in wisdom in seeking that leader for our people."

A pastor search committee of four men and four women is now "assiduously working" to call a new pastor. And, Criswell said, "the church is in prayer as I have never seen it."

"I no longer enter into the administration of the church," the senior pastor said. "Whoever comes is going to be 100% the leader, the pastor and the pulpiteer ... I'm a fellow member of the church, and that's all."

Criswell now focuses his attention on Criswell College, he said. "I'm at the college, and until I die I'll be at the college."

These are difficult times for Criswell's church and denomination. And, he said, "If not for my faith in God I would be indescribably despondent." But make no mistake, he believes in the "ableness of God to bless."

Thursday, February 11, 1993

BAPTIST RECORD PAGE 5



Bread... And freedom?

An Albanian woman clutches her bread ration as hungry people crowd around a state-run bakery in Albania. Southern Baptists recently joined Canadian Baptists and the Baptist World Alliance to deliver 270 tons of flour to the bakery operation. In another operation, BWAid recently channeled blankets and medical supplies to Bosnia through My Neighbour, a Croatian Baptist humanitarian organization. (BP photo by Mike Creswell)

Blankets, medical supplies head for Bosnia from BWA

WASHINGTON (BP) — More than 15,000 blankets and \$200,000 in medical supplies and hygienic items are on their way to Bosnia, in a cooperative effort by the Baptist World Aid (BWAid) arm of the Baptist World Alliance, Brother's Brother Foundation, Mercy International, and Church World Service.

Much of the aid will be channeled through My Neighbour, a Croatian Baptist humanitarian organization. Just after Christmas, My Neighbour received 18 containers of warm clothing from

BWAid.

Assistance also has been given to Baptist relief groups in Serbia working to help displaced persons fleeing the fighting.

BWAid now is working on a possible shipment to Croatia to assist in the feeding of refugees and displaced peoples fleeing from the war zones.

Donations earmarked for BWAid efforts in Bosnia, Croatia, and Serbia may be sent to Baptist World Alliance, 6733 Curran Street, McLean, VA 22101-6005.

Louisville association drops invitation to Parks

LOUISVILLE (BP) — Long Run Association, which encompasses metropolitan Louisville, Ky., has rescinded its invitation to Keith Parks to speak at its annual meeting next fall.

The association's annual meeting committee made the decision, committee members reported.

Parks was president of the Foreign Mission Board from 1980 until his retirement last Oct. 31. About a month later, he was named missions coordinator for the moderate Cooperative Baptist Fellowship.

Committee members felt Parks'

presence on the annual meeting program "would cause too much disturbance," said one committee member who asked to remain anonymous. "All of us felt sorry it had to happen, but I don't think there was any dissension."

Parks resonated with the committee members' sadness. "I'm not upset or angry," he said. "I'm just saddened that this is another symptom of what's happening in our convention."

With speaking engagements scheduled into 1996, Parks said he has received four cancellations since he joined the CBF.

Missionaries evacuate Togo capital

LOME, Togo (BP) — Southern Baptist missionaries planned to evacuate Lome, the capital city of Togo, Feb. 3 as a deepening political crisis fuels civil unrest there. Most of the 14 career missionaries, their children, and three International Service Corps workers planned to drive to Cotonou in the neighboring nation of Benin, reported mission chairwoman Ann White from her Lome home.

Two missionary couples, including White and her husband, Mark, a music evangelist, decided to drive to northern Togo, an area free of the unrest.

The latest wave of violence erupted Jan. 30 in Lome. Togolese security forces reportedly killed at least six people, including two foreigners, when troops loyal to President Eyadema rampaged, looting through the city.

White said the missionaries could return in about a week if there are no additional violent flare-ups.

Lesbian rights activist named to HUD post; CLC leaders 'concerned'

By Tom Strode

WASHINGTON (BP) — President Bill Clinton again signaled his intention to break new barriers for homosexuals when he recently appointed lesbian rights activist Roberta Achtenberg as an assistant secretary in the Department of Housing and Urban Development.

If confirmed by the Senate, Achtenberg will become the highest-ranking openly homosexual official ever to serve in the executive branch.

The president named Achtenberg assistant secretary for fair housing and equal opportunity. She is a member of the San Francisco Board of Supervisors.

In the 1980s, Achtenberg not only was a civil rights attorney and law school dean, but served as execu-

tive director of the National Center for Lesbian Rights and as the directing attorney of the lesbian rights project of Equal Rights Advocates Inc.

"This appointment is disturbing but not at all surprising, given the enormous influence the homosexual lobby has had on the Clinton campaign, transition team, and now the new administration," said James A. Smith, the Christian Life Commission's director of government relations.

Achtenberg was a national co-chairman of the Clinton for president campaign.

Strode is director of media & news information, Washington office, CLC.

capsules

MUSLIM ATTACKERS DESTROY 46 CHURCHES IN INDONESIA: JAKARTA, Indonesia (BP) — Radical Muslims have damaged or destroyed at least 46 Christian churches in recent months in Indonesia, home to the world's largest Muslim population. The attackers, wielding such tools as shovels and sledgehammers, pounded concrete churches into piles of rubble on several islands. No one has yet been injured in the attacks, according to local press reports. Indonesian Baptists have received threats of similar destruction, but none of their churches has been damaged, said Southern Baptist missionary Edward Sanders. Baptists haven't always escaped similar attacks in the past. In 1991 a band of about 400 people destroyed the meeting center of a 35-member Baptist congregation in a Jakarta housing complex. The reason wasn't made clear, but the congregation had received threats from Muslims in the neighborhood. About 80% of Indonesia's 185 million citizens are Muslim, and about 15% are Christian. Baptists number about 60,000.

FIRST CHURCH OF DALLAS PICKS SEMINARY PROF AS INTERIM PASTOR: DALLAS (ABP) — Seminary professor Roy Fish has been chosen interim pastor at First Church of Dallas. Fish, professor of evangelism at Southwestern Seminary in Fort Worth for 28 years, will lead the church until a new pastor is named to succeed Joel Gregory, church officials said Feb. 1. But Fish, 62, is not a candidate for the pastor's position at the 28,000-member congregation, said church spokesman Ron Harris. Criswell continues as senior pastor but is focusing more of his attention on raising money for Criswell College, a preacher-training institution supported by First Baptist, Harris said.

WAKE FOREST CHURCH DENIES PAIGE PATTERSON REQUEST: WAKE FOREST, N.C. (BP) — A request by Paige Patterson, president of Southeastern Seminary, for a "watchcare" relationship with Wake Forest Church in Wake Forest, N.C., was denied by church deacons who asked Patterson to withdraw his request. Patterson, acknowledged as one of the architects of the conservative resurgence in the Southern Baptist Convention since 1979, and his wife, Dorothy, had submitted a written request to the church for "watchcare" status. On Jan. 24, however, the deacons voted 16-1, with one abstention, to recommend to the church that the request be denied. The deacons voted to ask Patterson "out of respect for your feelings and with regard for the well-being of this church, that you be given the opportunity to withdraw your request." (sic) The Jan. 25 letter to Patterson requested a response by midday Jan. 27, "the day of our regular business meeting." Patterson and his wife did withdraw their request Jan. 27 and church members were notified at the business meeting, church officials said.

MORE THAN 2,000 CHURCHES PARTICIPATE IN PRAYER ALERT: NASHVILLE (BP) — Now in its second year of encouraging Southern Baptist churches to pray for spiritual awakening, the Watchmen National Prayer Alert includes 2,050 churches committed to praying at an assigned hour each week. "This means 12 churches are praying each hour of every day," said Mary Betts, Watchmen National Prayer Alert coordinator at the Baptist Sunday School Board. Participants are asked to gather as a group at their appointed hour, pray and then "pass the watch" by calling the church with the next hour on the schedule.

VIRGINIA CONSERVATIVES FORM GROUP TO EXPAND INFLUENCE: RICHMOND, Va. (BP) — Claiming Virginia Baptist leadership is moving away from the Southern Baptist Convention, conservative Virginia Baptists have voted to form an organization to increase their fellowship and influence. The organization, named Southern Baptist Conservatives of Virginia, was formed to "assist local Southern Baptist churches in Virginia to win the lost to Christ, to develop believers and to promote missions and evangelism," according to a vision statement adopted by almost 700 conservatives Jan. 28. The group met at Old Forest Road Church in Lynchburg, where 13 years ago Paul Pressler announced conservatives were "going for the jugular" to win the SBC. Virginia conservatives took steps to build "a solidifying organization" and "to have a more influencing voice in the Baptist General Association of Virginia," said Bill Templeton, pastor of Charlottesville's Northside Church and one of the pastors who mapped out strategy for the meeting. However, the new organization is not a new state convention to rival the BGAV, insisted Tommy Taylor, pastor of London Bridge Church in Virginia Beach, who was elected president. "Some felt like we need to make a break now. I don't feel that way and obviously most here do not. Two state conventions is not my goal." Taylor denied that an unstated purpose of the SBCV is to take over the BGAV. "This is not an anti-BGAV movement. Our tone will be positive. There are many good and wonderful people in the BGAV, many good and wonderful programs. We would organize more only if Virginia Baptists continue to move from the SBC," Taylor said. "Virginia Baptist leadership needs to make a move back in the direction of the SBC."

Clinton could be lucrative fund-raiser for conservatives

By Mark Wingfield

LOUISVILLE, Ky. (ABP) — Although conservative groups promoting "family values" may have opposed Bill Clinton as a presidential candidate, his election could be one of the best things that ever happened for their fund-raising efforts, experts predict.

Even before Clinton took office, some conservative groups began citing his social positions as evidence that they needed more money.

The standard line: With someone in the White House who favors abortion rights and homosexual rights, "pro-family" groups need more financial support to fight him every step of the way.

"I think Clinton being in office is to the advantage of conservative fund-raisers," noted Stephen Winzenburg, professor of communications at Grand View College in Des Moines, Iowa. "They have an enemy, and they can fight him."

"They can particularly use his first two weeks in office to help rally the troops," said Winzenburg, who specializes in studying conservative Christian causes and television preachers. "He has certainly given them enough material in his first two weeks to gather support for conservative causes."

Another expert who monitors such issues agreed.

"I was talking to several of these (conservative) movement leaders last week, and they said: 'We could not have scripted the first two weeks of the Clinton administration any better. He's mobilized a lot of our people we couldn't reach,'" reported John Green, director of the Bliss Institute, a bipartisan research group associated with the University of Akron.

"These movement organizations will prosper under the Clinton administration because they will have a target they can be unambiguously opposed to," Green added. "All movement organizations — on the right or the left — prosper in opposition."

The same situation happening this year occurred in reverse 12 years ago when Ronald Reagan was elected, Green explained: "Liberals love to hate Ronald Reagan. He helped their fund raising."

Early examples of this process being used both directly and indirectly with the new administration include:

— James Dobson, founder of Focus on the Family ministries. In a monthly fund-raising letter sent out nationwide immediately after the election, Dobson cited page after page of reasons Clinton's election spelled doom for all who treasure "family values."

Dobson said he had waited until after the election to speak his mind due to IRS restrictions, but now felt compelled to warn of what would happen if organizations like his didn't prepare to fight Clinton and Congress.

— The Southern Baptist Convention's Christian Life Commis-

sion. During deliberations of an SBC Executive Committee subcommittee in January, Clinton's election was cited as a primary reason for not cutting the CLC's allotment of Cooperative Program unified budget funds.

While every other SBC agency, institution, and commission is recommended to take at least a 1.4% reduction in 1993-94 due to declining contributions, the CLC alone was spared and will keep the same allotment it is receiving this year. Many subcommittee members wanted to find a way to give the CLC an increase.

The CLC needs the extra funds more than other SBC entities, some subcommittee members reasoned, because of its important work against abortion and homosexual rights. The CLC's voice will be more important now than ever before because of Clinton's election, they suggested.

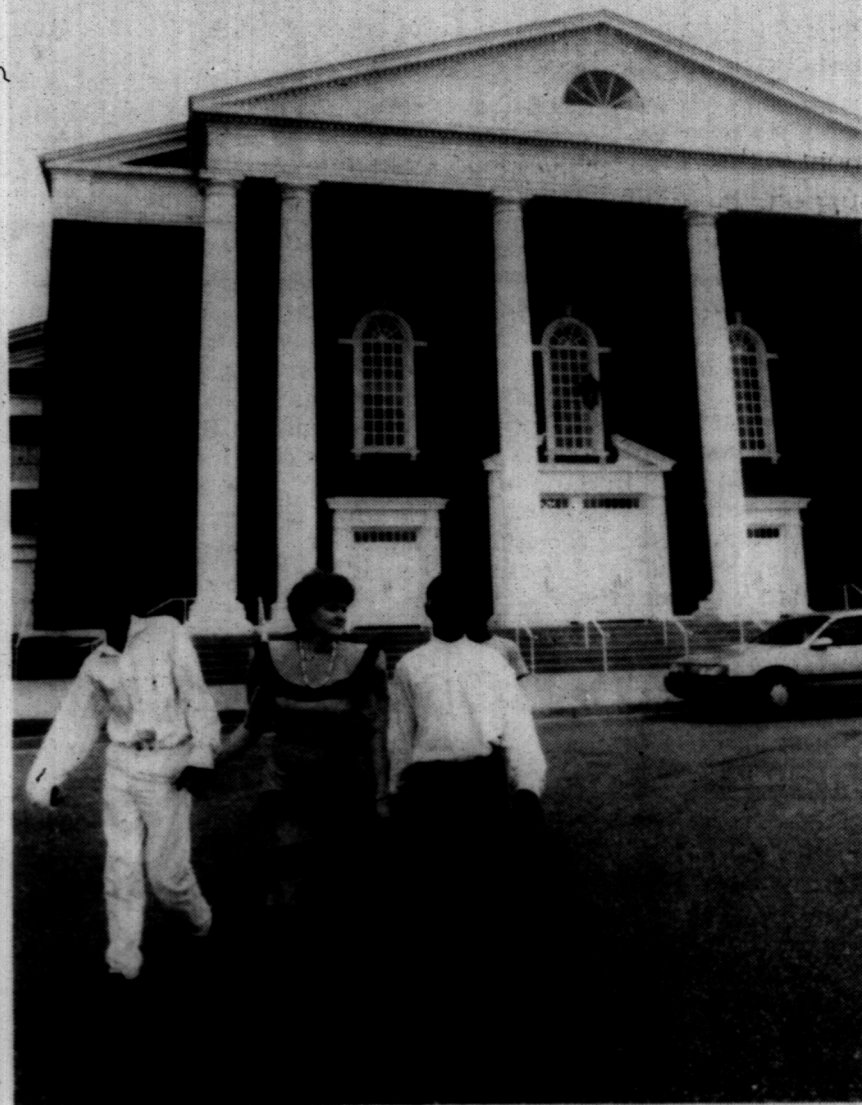
Whether grass-roots appeals for funds based on Clinton's election will produce more cash remains to be seen.

Interestingly, television preachers may be among the last to get on the bandwagon, noted Winzenburg, who regularly monitors religion on TV.

"I'm surprised they haven't used Clinton to do more fund raising," he said. "I think TV preachers have been laying low, waiting to see how the public reacts to Clinton."

"They're being very cautious. The main thing is because he's Baptist. They hate to cross someone who is of a denomination which is evangelical. A lot of religious broadcasters want to be very careful that they don't offend Christians."

Wingfield is news director, Kentucky WESTERN RECORDER.



Living race relations

Beverly Chilton (center) stands out on Sundays at Dauphin Way Baptist Church in Mobile, Ala., not because of her appearance, but because she is always flanked by several students. When Chilton first came to teach English at Booker T. Washington, Mobile's toughest middle school, students jeered and taunted her. Now they call her "mom." To reach students, Chilton began taking children home from school and inviting them to church. Many times when she goes home to her husband and three teenage children, she has students with her. For Chilton there is no separation between work life and church life. She witnesses to students during breaks and after school. The Southern Baptist Convention and its agencies have designated Sunday, Feb. 14 as Race Relations Day. (BP photo by Deborah Aronson-Griffin)

HOUSE TOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

February 11, 1993

HouseTops is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board.

Slayden Baptist, Lamar: Champion Church

by Debbie Baird Buie

Bill Hardin, pastor of Slayden Baptist, Lamar, looks to his father-in-law as one significant to his own commitment to the Cooperative Program. Jack Gregory, a pastor himself for more than 35 years, has been known to request a church to withdraw his salary increase if they had plans to reduce Cooperative Program giving in that same budget proposal. Hardin says that commitment and conviction has become his own.

At present, Slayden Baptist has a personal investment in this one aspect of Cooperative Program support. Hardin is furthering his education through Southern Seminary, Kentucky, and two young men from the church are working on master's degrees from New Orleans Baptist Theological Seminary.

"If the Cooperative Program had not subsidized seminary matriculation," says Hardin, "I would not have been able to afford (graduate) work."

For the past few years Slayden Baptist has allocated 26 percent of its total budget to the Cooperative Program. Although they have not raised the percentage in the past three years, an increase in their total budget receipts has meant an increase in Cooperative Program giving for the church. They have approved the 26 percent allocation for the coming year as well.

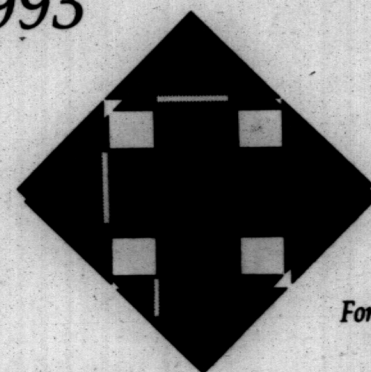
Hardin says that Slayden is "absolutely" a missions-minded church. "(The people have a) commitment to missions groups, training teachers and leaders, and a willingness to participate in missions opportunities. Much emphasis is placed on state, home, and foreign missions programs." He says that WMU director Faye Sanders, a retired school teacher, has been the most prominent educator on the Cooperative Program and missions involvement.

The church is committed to educating every member about the work of the Cooperative Program. "In every new member class an explanation of the

Celebrate Start-a-Church Commitment Sunday
March 28, 1993

Share Hope.
Start Churches.

In Unentered Counties and Multihousing Communities



MS
HOME
MISSION
BOARD, SBC

For information call
1-800-634-2462

SHARE HOPE. START NEW WORK.

IMAGINE how the early disciples were impacted by witnessing Christ's agonizing death on the cross.

ENVISION their overwhelming joy at Christ's victorious resurrection.

FEEL the change in emotions as they moved from fearful hiding to bold proclamation of the good news.

EXPERIENCE their personal fulfillment as thousands turned to Jesus Christ through repentance for forgiveness of sins.

SENSE the excitement of those new believers starting churches for every community, language, and culture.

CONSIDER the legacy of the words, "You are witnesses of these things."

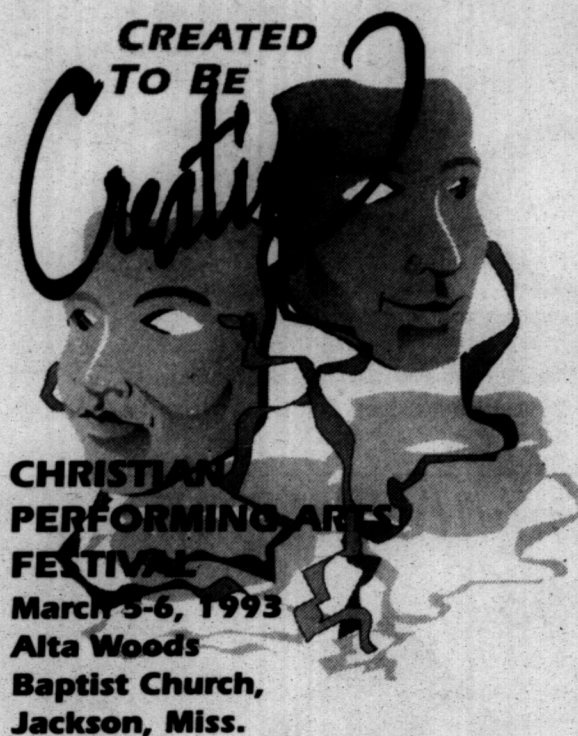
GRASP the fact that we modern-day disciples respond to the same command to "go...make disciples (Matt. 28:19, NASB)."

The biblical commission "Go make disciples" is familiar to all Mississippi Baptists. We participate in this commission many ways. Each of us who has experienced Christ's love wants to share Christ's love. We share God's love by making disciples for Jesus Christ.

A disciple is a learner. We share God's love by encouraging people to learn about Jesus Christ. The best learning situation is through a local congregation. Mississippi Baptists can share God's love most effectively by ensuring that every community has a church that makes disciples.

Contact Ray Grissett, director, Cooperative Missions Department, Mississippi Baptist Convention Board, P. O. Box 530, Jackson, MS 39205 or call (601) 968-3800, for additional information.

"Slayden Baptist,..." continued on back page.



Training for the Ministry of Drama, Clowning and Puppetry

Featuring Storyteller Bob Neill and Branches of FBC, Atlanta

Brochures will be mailed soon. For more details contact Robin Nichols at 968-3800.

THE DOCTRINE OF SALVATION

1993 Doctrine Study Previews 9:00 - 11:45 a. m.

Monday, March 15
Mississippi State University, BSU
 Tuesday, March 16
University of Mississippi, BSU
 Wednesday, March 17
Delta State University, BSU
 Thursday, March 18
Mississippi College
 Friday, March 19
William Carey College

Join other pastors and church leaders as we look at some innovative ways to use the 1993 Doctrine Study to enlighten your congregation and evangelize your community.

For more information call Discipleship Training at 968-3800, extension 3883.

GULFSHORE: *The Retreat for Everyone*

GULFSHORE YOUTH CONFERENCES 1993

THEME: "REACH FOR THE TOP"

MUSICIANS: Mack and Shayla Blake (Contemporary Christian Artists--Ruston, La.)

DATES AND SPEAKERS:

Conference I

May 31-June 4 James Lewis, Pastor
 Fifteenth Avenue Baptist Church,
 Meridian

Conference II

June 4-8 Gary Permenter, Minister to
 Students, Mt. Vernon Baptist
 Church, Columbus

Conference III

June 8-12 Ryan Whitley, Pastor
 FBC, Cleveland

Conference IV

June 12-16 Jeff Clark, Associate Pastor and
 Minister to Students, FBC,
 Hattiesburg

Conference V

June 17-21 Jeff Powell, BSU Director
 Hinds Community College

Conference VI

June 24-28 Rob Boyd, Minister to Students
 FBC El Paso, Tex.

THEME AND MATERIALS: Our theme is "Reaching for the Top." The materials this year will be relating to the Sermon on the Mount. Areas of study will include: seeking happiness, relationships, attitudes, actions, and performance.

PURPOSE: To use creative Bible study, special interest groups, fun recreation, and evangelistic celebrations in a retreat setting to help youth live out God's Word in their world.

COST: \$115 per person

REGISTRATION: Begins March 1, 1993. This should be sent to Gulfshore Baptist Assembly, 100 First Street, Pass Christian, MS 39571.

FOR PROGRAM INFORMATION contact Jim Didlake, Brotherhood Department, 968-3800.

FOR REGISTRATION INFORMATION contact Gulfshore Baptist Assembly, 452-7261.

1993 FAMILY MINISTRY GULFSHORE RETREATS

**Inspiration, Recreation,
Refreshing mind and spirit**
SENIOR ADULTS

"The Good Old Days"

Five days May 17-21

Monday supper through Friday breakfast

James Yates, Yazoo City, preacher

Ray Robbins, Mississippi College, Bible study

Dallas Rayburn, Hattiesburg, music leader

Total cost \$128.50 including deposit

Three days May 24-26

Monday supper through Wednesday lunch

(Leadership conference Monday at 4:00 P.M.)

Bill Duncan, Booneville, preacher

Sidney Buckley, New Orleans Baptist Theological

Seminary, music leader

Total cost \$70 including deposit

Three days May 27-29

Thursday supper through Saturday lunch

(Leadership conference Thursday at 4:00 P.M.)

Gordon H. Sansing, Vicksburg, preacher

Sidney Buckley, New Orleans Baptist Theological
 Seminary, music leader

Total cost \$70 including deposit

SINGLE ADULTS

"Challenge and Change in the Single Life"

May 21-23

Friday supper through Sunday lunch

Mark Thrash, Columbia, S.C., speaker

Alan Walden ("Bubba") Nashville, music and entertain-
 ment

New conferences; more time in conferences

Total cost per person including deposit \$71 - 2 per
 room, \$65 - 3 or more in a room

FAMILIES

"When Crisis Comes Home"

July 5-9

Monday supper through Friday breakfast

Conferences for all ages. Free time for families - after-
 noons and all day Wednesday

Total cost 2 per room: Adult \$140, Youth \$136.80,

Child (2-11 years) \$68.40

Total cost 3 or more per room: Adult \$128, Youth

\$71.80, Child \$40.90

RESERVATIONS

Mail request with deposit of \$30 per person (\$75 maxi-
 mum for Family Week) to GULFSHORE BAPTIST
 ASSEMBLY, 100 FIRST STREET, PASS CHRISTIAN, MS
 39571. (Not accepted before March 1)

PRAYERGRAM

February 11 - 25, 1993

PRAY for the Tashkent Korean Baptist Church, a new congregation in Uzbekistan (a former Soviet Republic in Central Asia). This is a new congregation, averaging more than 200 in attendance. They have to vacate their present location within two months and find alternate location. This is a major crisis in the life of the church, and it is difficult to find a place to meet in this Muslim society. Pray for Daniel Moon, pastor of the church.

PRAY for Baptist missionary Pam Rhodes, as she works to expand women's work in the Galilee area of Israel.

PRAY for the Spanish Baptist Mission (organization of Southern Baptist missionaries). Spanish Baptist leaders are giving new work a place of priority and they request five couples to go and plant churches in northern Spain.

PRAY for Boris Mitchell, Mission Service Corps volunteer, who serves as a personal evangelism consultant. During Hurricane Andrew and the relief efforts, Boris stood at the feeding station across from First Baptist Church of Florida City. He found the people hungry for the gospel. Eight out of every ten people would drop out of the lines to listen to him. During seven days of sharing, he personally won more than 120 people to the Lord. Pray for these new Christians.

PRAY for Gerald and Ora Lee Tomes of Sumner, Tex. Mission Service Corps volunteers, working with the River Ministry. During January and February, the Tomes will be focusing on children's work in Piedras Negras (across from Eagle Pass, Tex.) Gerald is a medical doctor and Ora Lee is a counselor. They will work with Ruben Juarez, who has developed a nutritional program, clinic and church to minister to disadvantaged and abandoned children. They provide food for 200 children a day.

PRAY for J.V. Thomas, who is with the Baptist General Convention of Texas, as he seeks God's will in starting a country/western type church in East Dallas-Mesquite-Garland area. The church would be designed to reach the unchurched who enjoy country/western gospel music, informal dress and an atmosphere of acceptance. A similar ministry is being considered for the Atlanta area.

PRAY for Mississippi Baptist State Senior Adult Choir Festival to be held March 9, 1993. The special guest artist will be Mary McDonald. Pray for her also.

PRAY for the Baptist Women/Baptist Young Women Retreat to be held at Camp Garaywa Feb. 26,27,1993.

PRAY for one or two skilled painters to volunteer to paint the interior of the State Convention office in Anchorage, Alaska, this summer. The convention will provide paint and housing for one or two persons, on the condition that they provide their own travel. Mississippi is in partnership with Alaska.

Mississippi Baptist
PRAYERLINE
969-PRAY

ELECTRONIC KEYBOARD KEY LEADER SEMINAR

March 18, 1993 • The Baptist Building

9:00 a. m. - 4:00 p. m.

SEMINAR FEE...

\$15.00 per person - Includes noon meal

DATE, TIME, LOCATION..:

March 18, 1993 - Thursday

9:00 a.m. - 4:00 p.m.

Skyroom, 4th floor Baptist Building

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1993 MISSISSIPPI BAPTIST STATE HANDBELL FESTIVALS

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Clinician Phyllis Kirk

APRIL 23-24 MISSISSIPPI COLLEGE COLISEUM

Clinician Gerald Armstrong

MASS RINGING SELECTIONS

"My Shepherd Will Supply My Need" Arr. Starks
#4579-15, Genevox Group, Also available Apr., May, Jun.
'91 Handbell Magazine

"The Strife Is O'er" McChesney
#JH 59057, Jeffers Handbell Supply

"Precious Lord, Take My Hand" Arr. Wagner
#1610, Agape

"Jesus Shall Reign" Arr. Dobrinski
#4104-39, Genevox, Also available Jul., Aug.,
Sept. '91 Handbell Magazine

"Praise and Reflections" Arr. Parrish
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SCHEDULE

March 19	6:00 - 7:00 p. m.	Supper
	7:00 - 9:00 p. m.	Conference
March 20	7:00 - 8:00 a. m.	Breakfast
	8:00 - Noon	Conference
	Noon	Lunch

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* Retreat discount made possible by Church Administration-Pastoral Ministries Department. There is no cost for the conference.

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"Slayden Baptist,..." cont. from front page.

Cooperative Program is given, regardless of how long a new member has been a Southern Baptist. The Stewardship Committee selects tracts and materials that help explain the Cooperative Program and we share the 'breakdown' analysis with every member each year," Hardin says. "The Cooperative Program is Southern Baptists' most definitive goal and common agenda that makes our missions efforts so effective and enables us to share Christ with the world in a more prolific and productive manner," Hardin says. He believes that if a pastor has strong convictions about Cooperative Program giving, his church will reflect those same convictions.

Every Southern Baptist should know what the Cooperative Program does, says Hardin, "to broaden their perspective on missions involvement. It will help reveal how support 'at home' has such a far-reaching effect."

Churches who withdraw from Cooperative Program giving have the right to do so, says Hardin, but it concerns him all the same.

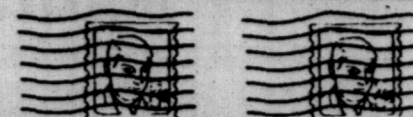
"To redirect or redesignate Cooperative Program funds," says Hardin, is an abandonment of the sacred trust that has existed in Southern Baptist life for such a long time. It's almost as if churches that do this are saying, 'I don't like the way the game is being played, therefore, I'll take my marbles and go home.' They were probably losing when they chose to withdraw."

"Even if I were not a Southern Baptist, I think I'd want to give to the Cooperative Program," he says.

"As long as we live, there will always be something we don't like or with which we disagree. More good, however, is done through Cooperative Program allocations than bad. And, even though I may not agree with some things, I still feel that more positive outweighs the negative. For that reason I will continue to support the Cooperative Program."

HT

Letters to the editor



Takeover a blessing

Editor:
Thank God for the so-called "fundamentalist" takeover of the SBC! If President Clinton (with his pro-abortion, pro-gay rights, pro-anything that is anti-Christian, stance) is any indication of what we were turning out before the takeover, all Southern Baptists should now join hands and grasp their Bibles firmly to their breasts thanking God for removing the old leadership of our convention!

The true Christian faith is trusting God's will and what he has (and does) say: the Bible! Christianity is an objective faith (spelled out as black ink on white paper in what we call the Bible), not a subjective faith (this feels good and seems good, so I'm going to do it!).

Christianity is not just a commitment to go see 'ole God when we die; it is a commitment to make a difference for him in this world today.

With our new president, God may be teaching us the result of missions that disperse "fire insurance" rather than "life insurance." May we learn and then live the life of missions for our Lord.

Keith D. Swartz, pastor
Friendship Church, Ellisville

Losses disturbing

Editor:
Eternity came suddenly and unexpectedly, recently, for two men to whom I have witnessed for several years. Apparently neither is assured of our Heavenly Henceforth, therefore their passing (one in an accident; one by heart attack) is disturbing. We should be disturbed when anyone will be separated from God for eternity!

Disturbing also was the following headline for David Winfrey's December 1992 Home Mission

report telling us that "For every two SBC churches started another disbands or reverts to mission;" two steps forward, one back. (We should also be disturbed about our rate of baptisms!)

Southern Baptists, wake up! People are leaving this world unsaved and churches where people were being saved are closing their doors — both at an alarming rate! But many Southern Baptists appear to be more disturbed about the future and abortions and lotteries and gays and whether to be identified as a fundamentalist or a moderate; more concerned with "causes" than with why God has us here!

Why are we here? We are here to find and feed God's lost sheep, to introduce people to Jesus Christ, the only One who can bring them to God. No man comes to the Father except through Jesus!

"While it is called today," we need to revise our priorities and get on with our mission! If we are not ready to again assume our responsibility, then shouldn't we expect a wake-up call from our Father? Speaking of disturbing...

God will not always strive with man, or Southern Baptists!
Claude A. Luttrell
Jackson

Stop homosexual bill

Editor:
The American people were warned in this newspaper of the insidious agenda of Bill Clinton and company prior to his election as president. Clinton has shown where his priorities lie. Christians had better wake up and get actively involved in Washington.

Clinton has told you that he is going to legitimize homosexuality. His first action was toward that end. Now he is trying to put a lesbian in charge of HUD (Housing

and Urban Development). At this very moment a Ted Kennedy-sponsored pro-sodom bill, Senate Bill 574 (H.B. 1430 in the House of Representatives) is being put before the Congress. If this bill is passed, you will suffer the following consequences: 1. Your church could be forced to hire gays and lesbians. 2. Your schools, including private, would be forced to teach your children that homosexuality is a normal, acceptable lifestyle. 3. Homosexual "marriages" would be legalized. 4. Homosexuals would be given adoption rights.

You as a Christian can be heard on this issue. Call 1-800-451-3344, and a Western Union telegram will be sent to your senator and representative, urging them to vote No on this bill. Your phone will be billed \$8.35 for this service. It is time for Christians to "come out of the closet." It is time to tell our elected officials that we are tired of the immorality that destroyed Sodom and Gomorrah.

We must not; we cannot give this nation over to reprobate minds and false teachers.

Charles M. Ward
Grenada

Understands workings?

Editor:
Don McGregor's letter in the Baptist Record of Jan. 28 fascinates me. It seems to me that he is the one who does not understand how the Southern Baptist Convention works, rather than Louie Odom (letter in the Jan. 14 issue). Southern Baptist independent churches, in cooperation with each other, operate many agencies including colleges, seminaries, the Sunday School Board, Foreign Mission Board, Home Mission Board, etc. Inherent in these efforts is a system of establishing policy, direction, financing, and control.

All this is accomplished by a system of trustees, appointed by the president of the Southern Baptist Convention, who is elected by messengers selected by these independent churches.

McGregor persists in a numbers game that 25,000 messengers do not reflect the will of the people since we have 15 million Southern Baptists. Applying his logic to the United States, then all laws, rules, and regulations of the United States are invalid, since less than 1,000 congressmen and senators cannot make judgments for 280 million U.S. citizens.

Perhaps he prefers the WMU system where a small executive board reaches far-reaching policy changes with no input from the thousands of WMU members who also have no vote and no recourse.

Roy V. Sims
Jackson

Missionaries disturbed

Editor:
It disturbed us in the recent Baptist Record when certain leaders of the SBC declared Billy Graham should not accept the invitation to pray at the inaugural of President

Clinton. God, we hope and believe, gives orientation to Billy Graham, and not a few men who try to get Graham's attention. Why is it not appropriate for leaders, who receive their orientation from God, to tell Graham: 1. "We believe God will orient you as you pray for America and president Clinton." 2. "Please, Dr. Graham, impress upon President Clinton — God desire to transform some ideas and heal the sin of America by his love and abiding peace."

We as Christians must pray for the leaders God has raised up to govern. May the true Christians be submissive to the call of God and in going — be the instruments of God's love. God's peace is the balm the SBC needs!

Robert & Veronica Erwin
Missionaries to Brazil

Embarrassed by MC

Editor:
Many Mississippi Baptists are embarrassed and outraged at the "MC fiasco" and the disgrace it has brought to our state convention. I cannot imagine Christian men being involved in such a reckless rules violation, nor can I believe the administration and trustees are not partly responsible. The pride we all shared over the success of "our" Baptist college's athletic program has been replaced by great disappointment. Our largest institution is guilty of the most serious violations ever in NCAA Division II Football, and Mississippi Baptists are given a simple apology when we deserve full disclosure. I also find it very disturbing that a secular organization, the NCAA, has a higher standard of ethics than our Baptist College. MC's integrity and conduct must be kept in check by a secular organization when we should be setting the example for all others to follow. MC should be "a pace setter," not a "rules violator."

I think Mississippi Baptists are once again reminded of how far we have actually moved away from our purpose and our heritage. We have focused our attention on secular interest and let "Christian" education become secondary. I believe it's time for a change! It's time for Mississippi Baptists to demand reforms in our educational system! I believe nothing short of a "spiritual awakening" in our state convention can preserve our ability to do God's will.

I ask all Baptists to join me in "fervent prayer" for our convention and pray like never before. May God do all that is necessary to restore our integrity, our testimony, and our spiritual authority so we can "Win Mississippi To Jesus."

Nelson Crozier, pastor
First Church, Sharon
Laurel

Thankful for CBF

Editor:
I've been uncomfortable with the presidents of the SBC for a dozen years now because I knew they did not support missions before their

takeover. The mega churches that are largely pastored by fundamental/conservative pastors today still don't do much better. Some of the appointed trustees to the Foreign Mission Board have never supported the Cooperative Program.

But in faith I've continued to give to missions because I know the Bible says to go into all the world and preach the gospel to every living creature. Too, I had faith that God's FMB money would multiply and work for God with good Christians like Keith and Helen Jean Parks leading the work. But the time has come when these two dedicated people of God could not work in the atmosphere that the trustees had created and keep their integrity. I cannot trust people like Paul Pressler and certainly do not want people like this to handle my gifts to God's work.

When Helen Jean Parks was asked if she had a message for FMB when they left, she said, "God bless you and those that have taken you over. Let them support you now, because many of them do not."

As for Morris Chapman asking the CBF to leave the SBC, I say we were here first, and are the ones that supported the missions and built God's kingdom. We are still the ones supporting it financially and prayerfully today.

My great grandparents, my grandparents, and my parents worked hard building God's kingdom and trying to do God's will only to have the takeover group say, "You can get out now. But you must continue to support us financially." They don't have to say it in word, because in checking the contributions from their mega churches you will know they do not practice what they preach.

Thank God for an alternative like CBF because I cannot in good conscience finance the non-inclusive takeover group.

Frances Land
Toomsaba

Stay close to Word

Editor:
I have criticized your writings, but I did enjoy the "Is there a bridge for every river?" in the Jan. 14 Record.

I am very concerned about the WMU saying they will support CBF. Who makes these decisions? Should we as members not be asked — even to put to a vote?

I will give to missions that I am sure is fundamental-conservative, if indeed, this happens. I think WMU should stay with SBC.

We do need to pray always that we will all stay close to God's Word.

Katherine Bartram
Tylertown

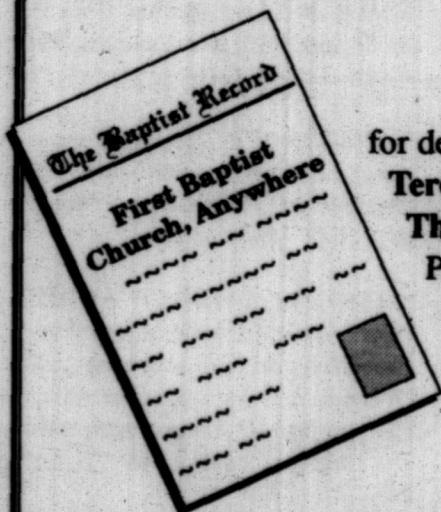
Editor's Note: The WMU has said it will continue the same relationship with the SBC. It will continue to promote the Cooperative Program and will relate to others who share this commitment.

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Names in the News



Arkabutla Church, Arkabutla, honored its pastor, Charles Cavanaugh, recently on his 10th anniversary of service to the church. Pictured with him is his wife, Pam, and sons, Micah and Daniel.

The department of music at MC will present a recital of songs composed by James Sclater, professor of music, Feb. 23, at 8:15 p.m. in Aven Auditorium. Featured vocalists for the evening will

be Kevin Crane, Amy Longmire, Mary Lou Lott, Richard Joiner, Cheryl Coker, and Cynthia Coleman. Accompanists will be Patricia Walston, Carol Joy Sparkman, and Toby Tenhet.

James W. Beasley was honored by First Church, Crystal Springs, Jan. 17, on the occasion of his 20th anniversary as minister of music. Testimonies and reflections relative to his service were given and a certificate of appreciation was presented by L. Graham Smith, director of the Church Music Department, MBCB. Presentations included a book of letters, a resolution from the church, a plaque in recognition of his service, and a monetary gift.



Beasley

Will Berger of Ripley will present organ recitals at three churches during the pilgrimage at Holly Springs on April 16, 17, and 18. The 55th annual pilgrimage is an excellent outing for church groups.

STUDY

From page 3

pastor of New Hope Church in Fayetteville, Ga. They are involving youth ministers, pastors, evangelists, and state convention personnel with their group, which is co-chaired by Texas-based evangelist Rodney Gage.

"We're developing a strategy to help churches reach young people whether they have a full-time, part-time, or volunteer youth minister," Reighard said.

At its first meeting Jan. 7-8 in Dallas, the reaching America study group began developing a purpose statement and defining its goals,

according to co-chair Fred Wolfe, pastor of Cottage Hill Church in Mobile, Ala. Frank Pollard, pastor of First Church, Jackson, Miss., is the other co-chair.

"We took a glance at our past, our present, and where we want to go," Wolfe said. The group plans to hear four experts in areas such as urban settings and social ministries at its second meeting in late February.

The women's ministries group, which held its first meeting Jan. 14-15 in Nashville, is seeking "to determine the needs of Christian and non-Christian women in this decade," according to Susie Hawkins of Fort Lauderdale, Fla. "We are to study what is being offered for women through South-

ern Baptist churches and determine what's working and what's not working." Co-chair is Sarah Maddox of Brentwood, Tenn.

The multi-ethnic advisory study group has completed its report after meeting Dec. 3 and Jan. 14 at the Dallas-Fort Worth Airport. Co-chairs are George Harris, pastor of Castle Hills First Church in San Antonio, Texas, and James Semple, director of the state missions commission of the Baptist General Convention of Texas.

Lawson writes for BSSB.

Missionary News

Paula Smith, missionary to Uruguay, is in the States (address: P.O. Box 185, North Carrollton, MS 38947). She was born in Greenwood and considers North Carrollton her hometown.

The address listed Jan. 28 for Jeffery and Nell Ginn, missionaries to Colombia, was incorrect. Their address is: Apartado Aereo 6613, Cali, Colombia.

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FIBERGLASS SPECIALTIES INCORPORATED

Glen Jennings recently accepted the pastorate of New Home Church, Smith County. New Home Church will celebrate its centennial on Aug. 29.



Jennings

Hal Kitchings has resigned at Morrison Heights Church, Clinton, to accept the pastorate of First Church, Middleburg, Fla. He is the son of Harold Kitchings, who was executive director of the Baptist Foundation prior to his death. He is also a grandson of A.A. Kitchings, long time professor at Mississippi College.

Bo Parker has resigned as minister of music and youth of Glade Church, Laurel, effective Jan. 31. He served at Glade Church for 2 1/2 years.

Concord Church, Pelahatchie,

has called James Stansbury as minister of music effective Feb. 3. A native of Memphis, he received his education at University of Tennessee. His previous place of service was First Church, Polkville.

Michael Harris, a native of Clarke County, is pastor of Hepzibah Church, Shubuta, effective Jan. 17.

Bill Barton, executive director of the Homes of Grace, has been called as interim pastor of Wade Church, Pascagoula. He goes to Wade after serving at Parkway, Pascagoula.



Jackson

McLaurin Heights Church, Pearl, has called Steve Jackson as pastor. Jackson is former pastor of East End Church, Columbus.

Diana Garland named Southern Seminary dean

LOUISVILLE, Ky. (BP) — Diana S. Richmond Garland has been named dean of the Carver School of Church Social Work at Southern Seminary effective Aug. 1.

Garland, a social work professor at the Louisville, Ky., school since 1980, succeeds C. Anne Davis who announced last fall she would step down from the deanship to devote more time to teaching and writing.

Davis, a faculty member since

1970, has been dean of the Carver School since its establishment in 1984. While she was dean, Southern became the nation's only seminary to offer a fully accredited master of social work degree.

Diana Garland currently serves as C. Edwin Gheens associate professor of Christian family ministry and directs the seminary's Gheens Center for Christian Family Ministry.

California Baptists tap Ellison to lead WMU/women's programs

FRESNO, Calif. (BP) — Edna M. Ellison, editor of Royal Service for Woman's Missionary Union, auxiliary to the Southern Baptist Convention, was elected WMU/women's ministry director for the California Southern Baptist Convention Jan. 28.

A native of South Carolina, Ellison taught high school English 15 years prior to her WMU service. She also has taught English on the college level.

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MORGANTOWN BAPTIST CHURCH, Natchez, is seeking a full-time music and youth staff person. Resumes should be sent to Search Committee, Morgantown Baptist Church, 2164 Second St., Natchez, MS 39120; phone (601) 442-2793. Pastor is Dr. James Walters.

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CHRISTIAN CRUISE with Charles Stanley, Kay Arthur, Greater Vision, The Nelons, &

others; January 10-14, 1994; sells out quickly; for info send SASE to Phil Turner, P.O. Box 882, Brookhaven, MS 39601; (601) 833-2597.

THE COMMUNITY BAPTIST CHURCH in Columbus, Miss., is presently looking for a part time minister of music and youth. Any individual who is interested should mail a resume to: Community Baptist Church, Search Committee Chairman, 2490 Yorkville Road East, Columbus, MS 39702 or they may call 327-5306 or 328-2105.

FOR SALE: 1988 Dodge 15 passenger van, excellent condition, \$7,500.00 Elam Baptist Church, Rt. 2, Box 56, Coffeeville, MS 38922 (601) 675-8711.

EXPERIENCED CHURCH maintenance man available for employment. Call Gene Prescott (601) 373-7465.

NATIONAL CHURCH FURNITURE manufacturer since 1960 seeks full/part time sales rep in S. Mississippi. Commission sales. Van, wagon, or comparable vehicle needed. Call Steve Smith (800) 234-6624.

Gulfshore, Central Hills seek summer staffers

Gulfshore Assembly and Central Hills Retreat are accepting applications for employment for the 1993 summer staff.

Gulfshore Assembly begins its summer program on May 15 and continues through Aug. 7. Available positions for college age applicants include food services, Red Cross trained lifeguards, housekeeping, registration and office, first aid, and grounds and maintenance.

Central Hills Retreat will begin staff orientations June 6 and the final work day will be Aug. 6. College age young men are needed to serve as counselors, activity instructors, and operations workers. Activity leadership is needed for horseback riding, riflery, archery, the ropes course, handicrafts, and camp craft skills. American Red Cross certified lifeguards are needed for the swimming pool and at the lake for canoeing activity.

Application forms for both Gulfshore and Central Hills are available from BSU directors on college campuses.

Students are encouraged to meet with Frank Simmons, Gulfshore Assembly manager, and

Dan West, Central Hills Retreat director, at the BSU Centers on the following campuses: Feb. 22 — Mississippi Delta Community College, 11:30 a.m.; Delta State, 3 p.m.; Feb. 23 — Blue Mountain College, 11:30 a.m.; Ole Miss, 3 p.m.; Northwest Mississippi Community College, 7 p.m.; Feb. 24 — Mississippi State University, 11 a.m.; Feb. 25 — Northeast Mississippi Community College, 10:30 a.m.; Itawamba Community College, 3 p.m.; March 1 — East Central Community College, 11:30 a.m.; Mississippi College, B.C. Rogers Student Center, 3 p.m.; March 2 — Hinds Community College, 11 a.m.; Co-Lin Community College, 3 p.m.; Southwest Mississippi Community College, 5 p.m.; March 3 — Jones County Junior College, 11 a.m.; and March 4 — William Carey College, Lawrence Hall, 11 a.m.; University of Southern Mississippi, 3:30 p.m.

For more information, write to Summer Employment, Gulfshore Baptist Assembly, 100 First St., Pass Christian, MS 39571-3299 or Central Hills Baptist Retreat, P.O. Box 723, Kosciusko, MS 39090-0723

High School Baptist Young Men can be SBC pages

Boys in grades 10-12 may have the honor to be pages at the Southern Baptist Convention in Houston, Texas, June 15-17. Nominees must be active in the High School Baptist Young Men's program of their church and must have completed at least the Base Unit and one additional

unit from Missions Challenge. All housing and meals are provided by the state Brotherhood Department and the Brotherhood Commission. If interested, contact the Brotherhood Department, P.O. Box 530, Jackson, MS 39205 or call 968-3800. The deadline is March 1.

Thursday, February 11, 1993

BAPTIST RECORD PAGE 2

Just for the Record

Shady Grove Church, Batesville, will hold dedication services for its fellowship hall on March 28 at 1:30-3:30 p.m. A noon meal will be served in fellowship hall. John W. Stewart is pastor.

Gatesville Church, Copiah County, held a surprise Roland Dear Appreciation Day with dinner in fellowship hall, Jan. 31. Dear has been song director for five years. Millard Mackey is pastor.

Walnut Grove Church, Leake Association, exceeded its goal for the Lottie Moon Christmas Offering for Foreign Missions, with a final total of \$2,785.46. Walnut Grove Church was organized in 1847. John H. Pace Jr. is pastor.

First Church, Poplarville, went over its goal of \$6,500 for the Lottie Moon Christmas Offering, giving a total of \$6,641.03. Alma Castleberry is WMU director. Bob Rogers is pastor.

The Cumberland Boys will perform at First Church, Richland, Feb. 20, 7 p.m. The male quartet has appeared on "Hee Haw," "Opryland USA," and the "Grand Ole Opry." Admission is free; a love offering will be accepted.

Longino Church, Neshoba Association, will host the "Eye-witness Quartet" and "Heaven Bound" in a gospel singing, Feb. 27 at 7 p.m. Gene Higginbotham is pastor.

Belden Church, Belden, has a baptismal picture to give away. The picture measures approximately 117" long and 54" wide. If you have a need for this item, call the church office at (601) 842-6341 between 8 a.m. and 12 p.m.



Liberty Church, Monroe Association, was completely destroyed by fire in February, 1992. The new sanctuary and education building dedicated on Dec. 6 is pictured. William Cook, pastor, says, "The use of the mobile chapel from the Mississippi Baptist Convention Board was a real blessing." The chapel gave the church a place to meet while the new church plant was being rebuilt.



Mississippi Church Media Library officers met recently to plan for the Nov. 12-13, 1993, State Church Media Library Conference, to be held at First Church, Madison. The officers are (left to right): front row, Joan Beasley, Wesson, president; Billie Breland, Cleveland, vice-president; Mary Jo Harrison, Madison, program chairman; second row, Dixie Hicks, Greenville, historian; Juanita Hight, Louisville, publicity chairman; Faye Miller, Hattiesburg, TACMO representative; and third row, Farrell Blankenship, state media library director, Mississippi Baptist Convention Board. (Not pictured are Carolyn Harris, Meridian, secretary-treasurer; and Sharon Neff, Arcola, ex-officio.)

Conference for caregivers scheduled February 15

A collaboration of mental health, school, and religious organizations will hold a conference for caregivers, Feb. 15, at the Universities Center, 3825 Ridgewood Road, Jackson.

Objectives of the conference include raising awareness of various reactions to disasters and teaching specific ways to help victims of crises, such as the tornadoes which struck 21 Mississippi counties last November.

Morning plenary sessions will be led by Sudhakar Madakasira, professor of psychiatry, University of Mississippi Medical Center; James Griffith, associate professor of psychiatry at UMC; Judith Lyons, director of the Trauma Recovery Center, Jackson V.A. Medical Center; and James Street, pastor of Calvary Church, Jackson.

Afternoon workshop topics will be led by Carol Sprayberry, director of outpatient services for Weems Mental Health Center; Geary Alford and Cheryl Johnson,

professor and assistant professor of psychiatry, respectively, at UMC; Ron Mumbower, director of counseling at First Church, Jackson; and James Griffith, Melissa Griffith, and Jenny Freedle of the Family Therapy Program at UMC. Workshops are concurrent. Participants may attend any two.

The program begins at 9 a.m., Feb. 15, after registration at 8:30. It concludes at 4:40 that afternoon.

The free conference is offered by Region 8 Mental Health Services Center; Mississippi State Department of Mental Health, University Medical Center Department of Psychiatry; Mississippi Psychological Association; Rankin County Schools, Trauma Recovery Program, Jackson V.A. Medical Center; and the Mississippi Baptist Convention Board.

Pre-registration is required. Contact Madakasira's office at (601) 984-5831. Attendance is limited to 250 persons.

Revival Dates

First Church, Lauderdale: Feb. 21-24; Sunday, 11 a.m. and 7 p.m. nightly; James Lewis, pastor, 15th Avenue, Meridian, evangelist; Brad Jones, Oklahoma, music; Mike Russell, pastor.

Diamondhead Church (Gulf Coast): Feb. 14-17; Sunday, 8:30 a.m. and 11 a.m.; Sun.-Wed., 6:30 p.m.; Ken Smith of Starkville and Florida, evangelist; John Yates, Yazoo City and Jackson, music; Fred Womack, pastor.

Harrisville (Simpson): Area-wide senior adult revival; Feb. 14-17; Sunday, 10 a.m.; Mon.-Wed., 11 a.m.; Ed Jenkins, Bogalusa, La., evangelist; Tom Larrimore, Jackson, music; Dennis Allen, pastor.

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Southern Baptists explore church growth in the '90s

LITTLE ROCK, Ark. (BP) — Change, survival, and growth for churches in the '90s were topics addressed Dec. 14-15 at a South Central Models for Ministry Conference.

Central Baptist Church of North Little Rock, a church that has experienced numerical growth for 12 years, hosted the event sponsored by the Home Mission Board. Co-sponsors were North Pulaski Baptist Association and the Arkansas Baptist State Convention.

Change and commitment were the two needs sounded by speaker and seminar leaders for Southern Baptist churches to survive and grow in the '90s.

"How are you going to change when you have local church traditions?" asked Lyle Schaller, an author and church consultant, who was the conference's opening speaker as well as a seminar leader.

"Change will come if you don't touch what is status quo," Schaller said. "You can begin a successful change that will lead to growth if you begin with something you are pretty sure will not create opposition, such as the addition of either a Sunday evening or early Sunday morning worship service. However, don't overwhelm your congregation. Make your changes one at a time, giving them time to adjust."

He told participants from Arkansas, Louisiana, Mississippi,

Tennessee, and Texas he had discovered churches which are challenging people to be more than they thought they could be are seeing rapid growth and change.

"In today's world more adults are engaged in the weekly study of the Scriptures than ever before," Schaller said. "But these classes are not meeting on Sunday."

He praised Southern Baptist leaders in the Pulaski County area for the establishment of 85 new congregations as the result of a 22% population growth. "Other denominations have shown membership decreases in that 20-year period," Schaller said. "But because of your vision to launch new work, Southern Baptist work in your county shows a 35% increase."

Harold T. Bryson, professor of preaching and chairman of pastoral ministries at New Orleans Seminary, led seminars on leadership dynamics needed for today's "global village."

"Our village is one of increased population and technology filled with racial, moral, educational, family, and addiction problems," Bryson declared.

"Churches continue with their same ministry methods to an ever-changing world," he said.

Bryson said areas where churches can change include: moving away from structuralism; becoming more people centered; moving away from programs to ministries;

and becoming aware of the surrounding culture. He said available helps were *On Becoming A Leader* by Warren Bennis and *Transforming Leadership* by Leighton Ford.

Bryson emphasized a genuine leader operates out of a sense of who one is rather than what one does. "Jesus knew what he was and that he was 'about the Father's business,'" Bryson said. "As a leader, you must continue in your mental, spiritual, and emotional growth so you, too, can reach out in a dynamic way to a world in need."

"Do not be impulsive in your ministry. Jesus withdrew to pray and reflect. Therefore, you must reflect, contemplate, and listen, seeking a vision and purpose for your ministry."

Bobby Waggoner, pastor of Liberty Baptist Church in Flowood, Miss., said, "I am glad that I could participate in this conference. I came seeking ways to improve my leadership skills and ways of reaching the younger professional couples who have moved into our rapidly growing area."

Cleophus Rawls, pastor of West Batesville Baptist Church, Batesville, Miss., said sessions had challenged participants to return to their local churches with a sense of conviction on moral issues, and a deeper commitment to bring the unsaved to Christ, to remove racial barriers, and to demonstrate love.

Schultze: Use broader criteria to judge TV

GRAND RAPIDS, Mich. (ABP) — Many TV watchdog groups miss opportunities to make a real difference in television programming because they focus on criteria that are too narrow, says the author of a new book on how Christians can change television.

OBSESSION

From page 3

sibly the most reprehensible publication in the history of Christendom," the *Southern Baptist Communicator*, and the *Southern Baptist Watchman*. The three publications have generally been identified with the conservative movement in the SBC.

Also listed by the group were the Southern Baptist Pastors' Conference and the Conference of Southern Baptist Evangelists, "none of which have an affiliation (legal relationship) with the Southern Baptist Convention."

Guenther said the denominational relations group, however, is the only one which is a Tennessee corporation and it is not the first time the SBC has acted to protect the convention's legal rights regarding the names of Tennessee corporations.

When deciding whether TV programming is worthwhile or worthless, people should consider its artistic quality, its morality, and its redemptiveness — whether it contributes to society in positive ways — suggested Quentin Schultze, author of *Redeeming Television: How TV Changes Christians — How Christians Can Change TV*.

Most of the battles now being fought over television take place in the moral arena, Schultze said. Watchdog groups that criticize the television industry, he said, usually focus solely on the morality of programming. But that is only part of what needs to be considered.

Schultze, who teaches communications at Calvin College in Grand Rapids, Mich., is scheduled to speak during a conference on "Hope, Help, and Healing for the American Family." The conference, sponsored by the Baptist Center for Ethics, will be held Feb. 15-16 in Nashville, Tenn.

Schultze said it is important to teach beneficial ways of using television to everyone involved — viewers, producers, directors, distributors, critics, and teachers.

"What I try to do is to come at television from all of those angles rather than doing what most people do, which is to be in one of those (watchdog) groups

and then blame people in another group," he said. "Viewers blame the networks. Networks blame the producers. Producers and writers blame audiences for not wanting more intelligent programming. And critics blame the audiences and the industry."

Schultze also criticized some of the watchdog groups for having too narrow a view of morality. For example, he said, some groups will count the incidents of violence in a program and judge whether a program is good or bad on that basis alone. Applying the same criteria to some pages of the Bible, he added, might lead some people to want to rip out those pages.

Schultze warned that the television industry and television critics tend to dismiss any watchdog group that takes a "very narrow-minded, moralistic viewpoint" as a lunatic fringe group. Such a group, he said, tends to lose public credibility.

Rather than leveling blame against other groups, Christians should work to get people together to talk about television programming, Schultze said.

Schultze said that a group of churches or schools could organize and invite people from the television industry to come for several days of dialogue on issues related to programming.

SMOKE

From page 2

recent days.... These atrocious acts, whoever may be responsible for them, are condemned by every right thinking citizen."

On Sept. 9, 1964, with the rallying slogan of "Beauty for Ashes," a diverse group of religious leaders, composed of Catholics, Jews, Protestants, whites, and blacks, met in the chapel of the Baptist Building in Jackson in a humanitarian expression of Mississippi's religious community. The Committee numbered 23, and Davis was named chairman. The statement of purpose adopted by the Committee was to attain beauty and goodwill: "Through personal acts of concern and compassion by Jews and Christians throughout our state, we hope that a new spirit of goodwill springs up to 'let justice roll down like waters and righteousness like an overflowing stream.'"

News of the formation of the

Committee of Concern was welcomed enthusiastically and given the endorsement of religious groups and the news media. Within two months, \$10,000 had been donated to that worthy cause.

In all of the 50 states and in 21 foreign countries, \$129,000 and more than \$375,000 in non-monetary contributions were raised in 28 months. Approximately half the funds received by the committee were donated by Mississippians.

Bill Davis saw the tangible results accomplished by the Committee of Concern, but he also saw even more important intangible results. The Committee showed that love and cooperation are stronger weapons than hate and violence for solving racial problems.

William Penn Davis retired from his official race-relations work several years ago (1971). He continued to reside in Mississippi until his death (in 1989) and, even in retirement, maintained his commitment to improving race relations and human rights for his "brothers" and "sisters."

Beliefs among Americans stronger than Europeans

PRINCETON, N.J. (ABP) — Americans may not practice the religious beliefs they claim, but they still identify with religious beliefs more strongly than do Western Europeans.

That's the conclusion of new research recently reported by the Gallup Organization through the Princeton Religion Research Center.

The findings are based on a large study of the values of Europeans begun in 1990 but only recently reported.

The Gallup Organization previously has found a significant gap between what Americans say they believe and how they practice those beliefs. But on most issues, Western Europeans don't even claim a level of religious practice similar to Americans, the new

study found.

Here are some comparisons:

— Belief that there is a God or universal spirit: 96% of Americans, 79% of Europeans.

— Belief in life after death: 65% of Americans, 52% of Europeans.

— Belief in heaven: 78% of Americans, 47% of Europeans.

— Belief in hell: 60% of Americans, 24% of Europeans.

— Belief in the devil: 55% of Americans, 27% of Europeans.

— Religious upbringing as children: 89% of Americans, 74% of Europeans.

— Belong to a religious denomination or express a religious preference: 89% both Americans and Europeans.

— Attend church or synagogue weekly: 42% of Americans, 24% of Europeans.

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Uniform Called to proclaim



By Chuck Pourciau
Romans 10:5-17

Recently I was greeting church members before Sunday School when one told me that she had missed me at a civic function the previous evening. I expressed my sorrow at missing it and thought little else of it. Yet after the third person told me that I had been missed at this function I got a bit more interested. In fact the third person said, "It was all right. Another pastor was there and he led in the invocation." I then inquired further and discovered that I had been listed on the program as the one praying the invocation. When I expressed my surprise she said, "You mean you didn't know?" To which I replied, "How could I? Nobody told me."

Paul expressed the importance of people trusting Jesus as Savior. Yet he also pointed out that they couldn't trust in Christ if nobody told them. Therefore, we are given the great responsibility of telling them. What does Paul here teach us about telling them?

Salvation by works is impossible (vv. 5-7). The essence of these verses is that righteousness by faith is God-centered while righteousness by works is man-centered. Paul showed that man did nothing to bring Jesus to earth (v. 6), and man had nothing to do with his resurrection (v. 7). It was all in the hands of God. Thus, salvation is solely an act of God.

This is both good and bad news. It is bad news for those who attempt to work their way to heaven by being good or religious. That is what the Jews were attempting to do, so Paul was warning them how foolish it was to try to work your way to God. Yet it is good news in that nothing in one's past can disqualify him for instantaneous salvation. When we get something on a great deal and it does not work out, we say, "You get what you pay for." Yet although we do nothing to achieve salvation, it is not free. We get what Jesus paid for.

Salvation by grace through faith is a necessity (vv. 8-11). In verse 9 Paul taught that faith has both an internal and external manifestation. The external aspect of faith is the confession of Jesus as Lord. This is simply to trust the Lord with your life, allow him to have complete control. When God enters a sinner's life there will be a noticeable difference. The internal aspect of faith is to "believe in your heart that God has raised him from the dead." Therefore, the one element, faith, is manifested in two different spheres, the heart and the lifestyle. If faith is not in evidence in the lifestyle, it is doubtful that it exists in the heart.

Salvation is available to all (vv. 12-13). During the first century there were many clearly-drawn social and religious lines. The Jews hated all non-Jews and took pride in their prejudicial attitude. Paul here gave that attitude a death blow when he wrote that there was no difference between Jew and Gentile, because the same Lord is Lord of all people. "Everyone who calls on the name of the Lord will be saved" (v. 13).

Too often we narrow our field of evangelism to those who are just like we are. Paul wrote that God's offer of grace was extended to all. We need to take advantage of all witnessing opportunities that come our way. You do not have to knock on a prospect's door with a witnessing partner to do evangelism. Take advantage of all the small opportunities to share your faith. You never know which one will produce a great harvest.

The gospel must be carried by a messenger (vv. 14-17). Paul showed the Romans that God had chosen to spread the gospel through his redeemed messengers (v. 14). Paul here constructed a chain with four links. The fourth link is to call on the name of the Lord in faith. The third link is to hear the gospel. The second link is the preaching of the gospel. The first link is the sending of the preacher. The first link is God's responsibility, and he has done his part. He sends us out as his messengers. The last two links are the responsibility of the one who needs Christ. The second link, the preaching of the gospel, is our responsibility. We all know the old cliché: "A chain is only as strong as its weakest link." If we fail, the chain is broken.

It is vital that each of us take seriously God's command to be his witnesses. Be sure one of your loved ones does not say when standing before God, "Nobody told me."

Pourciau is pastor, First Church, Louisville.

Bible Book Laments concerning enemies



By Guy A. Hughes
Psalms 58

Outside a prison cell, children quietly assembled. Each gave to a small girl a slip of paper upon which was scrawled a love note for the prisoner inside. The barred window was quite high, so the petite girl climbed on the shoulders of the tallest boy. He hoisted her high enough so her outstretched hand could pass the bundle of love notes to the prisoner inside. The paper could be heard fluttering to the floor of the prison cell. The children were still and silent, anxiously awaiting the sound of the prisoner's scuffling feet, as he would gather up the scraps of paper. The children owed the prisoner a great debt. They were orphans and he had taken them in. He was kind and gentle. He shared with them the love of God. He loved them when no one else seemed to care. Tears filled the eyes of each child as they heard his tired body slump to the cell floor.

Every day these grateful children delivered a new bundle of love notes — each one lovingly addressed to the person they loved the most... their dear St. Valentine. One tradition tells us St. Valentine was imprisoned and later executed by the Roman government on Feb. 14, 269 A.D. What was his crime? He refused to worship the Roman gods and gave his total undivided love to Jesus Christ.

The history of the church is filled with enemies which have sought to destroy it. The psalmist also had his enemies.

The unjust (58:3-5). This is a Psalm about injustice. Some think David wrote this Psalm during the rebellion of his own son, Absalom. Others, during the period in which David was hiding from Saul. In either setting, David expresses his utmost contempt for the abuse of power which is sometimes executed by the unjust. In verse 1 David asks a question directed at the judicial powers to be, "Do you judge fairly?" The phrase "sons of men" serves to remind them that their power is derived from men and their use of it, for the cause of righteousness, will one day be examined by the true God who judges the hearts of men. Why would Saul or Absalom act in such a wicked manner towards a friend and father? How could they strike suddenly with the viciousness of a snake? Verse 3 reminds us of the total depravity of man.

The "wicked go astray from the womb" refers to the inborn tendency of man to sin. The word "go astray" is the same word used in Isaiah 53:6: "All we like sheep have gone astray." Sheep do not have to be taught to go astray. It is their natural tendency. The unjust act unjust because they are unjust.

Prayer for God to punish the unjust (58:6-11). The phrase "young lions" conjures up images of the shepherd David protecting his sheep from their most dreaded enemy. Perhaps David watched as he saw a helpless lamb caught in the jaws of a bloodthirsty lion. He would spring into action to protect his flock. He uses this picture to call on God to protect his people who are the sheep of his flock. David recognizes all earthly power must answer to the higher heavenly authority.

A prayer for God to destroy His enemies (83:13-18). Why would we want God to destroy His enemies? Verse 16 supplies the answer: "Cover their faces with shame so that men will seek your name, O Lord." God's purpose in the destruction of those who oppose him is to bring about the conversion of men.

Recently an evil dictator in Romania was executed and a new democratic government installed. The destruction of this human enemy of God paved the pathway for an open door policy to evangelize. Just this past year, several people from our association witnessed hundreds of Romanians accept Jesus Christ as Savior. God's hand of providence in striking down this ruthless enemy of the Word led to the salvation of many.

A curse on God's enemies (137:7-9). Babylon and the Edomites were cruel enemies to the Israelites. Even though the Edomites were the descendants of Esau, they were Israel's enemies throughout history. Here the psalmist is reminding himself of the fact that historically, God has always brought a curse on those who oppose his plans and purposes. His children can take comfort that God will avenge his people.

Hughes is pastor, Friendship Church, Grenada.

Life and Work The path of struggle



By Laura Russell
Genesis 28:12-17; 19-22

Abraham, Isaac, and Jacob are among the most significant people in the Old Testament. It must be noted that this significance is not based upon their personal characters, but upon the character of God. These men were not the perfect heroes we might have expected; instead, they were just like us, trying to please God, but often falling short. Jacob was the third link in God's plan to start a nation from Abraham. The success of that plan was more often in spite of than because of Jacob's life. Jacob is an example of a person who struggled to arrive at and live by faith.

The Lord speaks to Jacob (vv. 12-15). Jacob was evidently exhausted from his rugged journey because he slept on a stone for a pillow. During that night, Jacob dreamed and in that dream he witnessed a ladder that connected the earth and heaven. He saw the angels of God ascending and descending upon that ladder. At the top of the ladder which Jacob sees in his vision, the Lord appears and addresses him with words of encouragement and hope. We need to remember that Jacob was not only a wanderer, but a guilty, burdened, and remorseful one. He had not deserved a vision of God but he needed it. The Lord takes the initiative in offering promises of blessing to those who have done nothing to deserve his favor. The Lord's blessings include his presence, care, guidance, and faithfulness to his promises.

Jacob is in awe of the Lord (vv. 16-17). Since Jacob, a sinful man, had come near to God, this nearness caused fear. Jacob responded with reverential awe. To him that spot was transformed into the house of God and the gate of heaven. Jacob was profoundly moved. Perhaps for the first time in his life he was conscious of the presence of God at his side. The voice, the words of hope, the actual presence of God brought him around to worship and awe and commitment.

Jacob memorializes his encounter (v. 19). He called the name of the place Bethel, House of God, for God was there. To make this a never-to-be-forgotten experience, he set up a stone pillar to indicate that this was a holy spot, a sanctuary where fellowship with God would always be possible. Bethel was a significant place in Jacob's life. Jacob personally met the Lord at Bethel and reverently responded to God there through worshipful deeds. Is there a Bethel in your life? Have you met the Lord and reverently responded to him through worshipful words and deeds? God calls you back to Bethel.

Jacob makes a vow (vv. 20-22). At first glance Jacob's prayer response may sound like a bargain that he would serve the Lord only under certain set conditions. However, God had already promised to Jacob all that Jacob mentioned in his prayer. His prayer was confirmation that he believed God would be with him and bring him home again. He believed to the extent that he promised to tithe and to build an altar on that sacred spot and maintain it. Spiritually, Jacob had a long way to go, but he had made progress in this encounter with God. God's willingness to accept Jacob even though he had much to learn is evidence of his grace.

Can you think of times when God has made himself known to you? Do you allow yourself to meet him? Are you like Jacob, forcing God to track you down in the wilderness of your own plans and mistakes? Let us remember our Bethels, how we vowed to yield ourselves to the Lord, to take him for our God, and to devote all we have and are to his glory.

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of a heartache
At the setting of the sun.

The tender word forgotten,
The letter you did not write,
The flowers you did not send, dear,
Are your haunting ghosts at night.

— Margaret E. Sangster

Russell is a member of First Church, Brandon.

Mississippian opens way for Cayman Islands SS growth

In November 1992, Bill Crider, minister of education, First Church, Hattiesburg, led a Great Commission Breakthrough (GCB) conference in the Caribbean nation of the Cayman Islands.

Three islands participated in the total effort, but the main focus



Pastor Chris Rottenberger & family

was two small churches on Cayman Brac. Brac is a small island, 12 miles long and one mile wide, where about 1,400 people live, 90 miles from Grand Cayman.

Plans for the conference had been developing for six months. Chris Rottenberger, pastor, and Crider met during Crider's June vacation there. Randy Von Kanel, former pastor at First Church, Hattiesburg, was instrumental in bringing this all about.

Rottenberger pastors two small churches on Brac, each having less than 100 in membership. With the churches located on opposite ends of the island, Rottenberger leads Sunday School and worship at each church on Sunday mornings, rotating each week. On Sunday night he rotates between the two churches again. Laymen in each church "cover" the services when he is unable to be with them.

Every fourth Sunday, he flies to Little Cayman, the smallest of the three islands, and conducts Bible study and worship for the 100-plus inhabitants. A small chapel

has been built there, but no organized work is being done.

GCB allowed Crider to meet with the leaders from both churches, observe the Sunday School in action at each church, and assist with age-group training.

On Wednesday night, a summary of the week was presented with suggested recommendations from the leadership team. The guest team was from First Church, Grand Cayman, each member paying his own expenses to be involved in this "mission venture."

After the weeklong conference, Crider flew back to Grand Cayman and met with the leaders of First Church. Ground work was made for their GCB Conference in November 1993. The same schedule will be followed, with an age-group team from the States leading. A follow-up meeting will be held on Cayman Brac to encourage and redefine goals set in 1992.

This kind of experience can be duplicated by many churches in Mississippi that will be open to the possibilities around them.



Bill Crider (right) and age-group leaders from First Church, Grand Cayman.

Dunn: Christians must face life in hostile society

By Brian K. Smith

NEW ORLEANS (BP) — The great challenge facing Christians — and their churches and ministers — "is to recover the biblical idea of what we are and who we are," said Ron Dunn, an evangelist and author.

Dunn, president of LifeStyle Ministries in Irving, Texas, led New Orleans Seminary's annual campus revival.

"Such biblical terms as exile,

strangers, and aliens fit the believer from the time of Abraham," Dunn said. "It means you have one culture and society plopped down in the center of another society."

"The real church is not welcome in this world, never has been and never will be," he said. The New Testament book of 1 Peter "is fast becoming one of the most relevant books in the New Testament because Peter wrote to Christians who were living in the midst of a pagan society. They were living in a hostile society and some were being persecuted."

Dunn also called on NOBTS students to be content. "Rich people jump out of windows every day; better windows, maybe, but they jump out of them every day."

"Do you know how God taught Paul (contentment)?" Dunn asked. "He reduced Paul to just having Jesus." While Paul was grateful for the money he received from churches, he was equally satisfied without it. "Having everything cannot take away the heartache," Dunn said, "and losing everything cannot take away the joy."

Smith is a student writer at New Orleans Seminary.

New breed of Christian publisher tailoring products for competitive, changing market

By Ray Waddle

NASHVILLE, Tenn. (ABP) — A new breed of Christian consumer is stalking the marketplace with money to spend, throwing the religious publishing industry into a midlife crisis.

To remain profitable, publishers have been forced to search their souls as never before, trying to learn the trick of staying competitive as the rules of American Christianity and publishing change before their eyes.

"Publishers are starting to realize they can't just 'preach to the choir' anymore," said David Troutman, religious products and marketing agent for Ingram Book Distributors, a book wholesaler.

"They have to develop market-smart products," Troutman said. "Many people looking for religious books aren't looking for the latest Jimmy Swaggart. They want books that make them comfortable with their own religious questions."

The new consumers are tired of books that preach dogma. They are indifferent to denominational loyalties. They want Bibles they can understand and books that apply to their own hopes and travails.

In short, they seem opposed to everything Christian publishers used to take for granted about their vast, stable base of church customers.

"Doing business as it always was done won't get it anymore," said Jimmy Draper, president of the Baptist Sunday School Board.

"This is an industry in flux. You have to stay on top of trends. You have to meet people's needs."

"Christianity is having a midlife crisis because it doesn't understand the new person in the pew," said Robert Zaloba, marketing vice president of Thomas Nelson Publishers of Nashville, Tenn., which is home to several

The new consumers want... Bibles they can understand and books that apply to their own hopes and travails.

of the biggest Christian publishing houses.

"As Christianity goes, so goes Christian publishing."

— Southern Baptist Sunday School attendance growth hasn't kept pace with church membership. Sunday School literature sales remain the Baptist Sunday School Board's top revenue source, but units sold have made no significant gain in 20 years. The publisher serves most of the 15 million Southern Baptists and a larger evangelical market.

— For the first time, the United Methodist Publishing House this year will likely sell as much merchandise to non-Methodists as to

Methodists. That's a sign of increased diversification in an era when the 9 million-member United Methodist Church has lost membership each year for nearly 30 years. Sunday School literature used to be two-thirds of the publishing house's business. It has fallen to a third.

— The Sunday School Publishing Board of the National Baptist Convention USA Inc., the top black denominational publisher, is trying to decide how to draw young people back to Sunday School, a preoccupation of other publishers as well. The traditional attendance ratio — more children than adults in Sunday School — is now reversed.

The publisher had revenues of \$6 million last year — its best year ever, director Cecilia Adkins reported.

Denominational publishers have other pressures to contend with, including competition from for-profit companies such as Thomas Nelson Publishers.

Changing technology also has brought more competition.

Desktop publishing has made book production cheaper and quicker, forcing publishers to watch costs and reduce planning time for a book. A decade ago, 12,000 general and religious book titles were published a year. Now it's 70,000, and an estimated 30% more publishers are competing for the reader's time.

"Religious publishers are having to make peace with high tech-

nology, a highly fragmented society, and a higher level of independent thinking in the churches," said Jim Clark, director of the Protestant Church-owned Publishers Association.

— The Baptist Sunday School Board is in the midst of a managerial overhaul after new president Jimmy Draper found the organization too top heavy, inflexible, and uncompetitive. About 160 of its 1,900 employees — 1,300 in Nashville — were retired or laid off in 1992, but Draper said the result will be a more aggressive organization.

The Methodists also trimmed staff, by 55, and now employ 687 locally.

The Baptist Sunday School Board recently hired EDS Consulting Services, the company founded by Ross Perot, to help officers more efficiently organize their business operations and computer systems.

A new book line called LifeWay is launching the Baptist house into the Christian recovery genre.

The industry "is not as predictable as it once was, and that has brought us to ventures that are looking at people's needs and wants imaginatively," said Robert Feaster, president of the United Methodist Publishing House.

Waddle is religion news editor for the TENNESSEAN in Nashville. This article is reprinted with permission.

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